THE ETERNAL NEWS

BY

J. J. BROWN.

NF.700.c.29.

Dr. J. Cairns Christie
"Dunoran,"
45 York Place,
Perth.

National Library of Scotland
B000507946

TIME & SPACE
SUBSTANCE
MOTION & SHAPES

Substance must have
"WILL FORCE"
or it could not MOVE itself
into SHAPES.

(J. J. B.)

"And the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi, 21-23.

I.

Great Spirit! God!
The Universe Thy abode;
Of very being itself Thyself art the soul.
Ocean of Omnipresence of Life and of Love!
In omnipotent force and motion Thyself Thou dost move
Controlling the whole.
Infinite Essence in space! Eternal Existence in time!
Profound Substance of spirit! Spirit-substance Sublime!
Up to the infinite great, down to the infinite small
All conscious through all.

II.

Living and moving and having our being in Thee,
Mingling in midst of Thy might, immersed in Thy mercy we feel.
It is bathing in bliss, thus just to exist, just to be.
Ah, God! seal our souls, seal our souls with immortality's seal.

III.

Thyself solidifies:
Out of Thyself the shapes arise:
And in Thyself lands, seas, and skies.
But worlds like clouds flit over space,
Like clouds stars melt and leave no trace;
Even chemic elements evolve
From Thee, and back to Thee resolve;
Nor are the ether atoms sure:
Thine essence only doth endure.

IV.

Make Thyself manifest:
For with Thyself would we be blest.
Flame through a burning bush or human form;
Answer us in the events amidst the storm
Of chance
And circumstance;
Witness with truth and love, that thou art from above.
Father and Spirit and Son:
A Father to us in Thy mightiness,
A Spirit ever near our hearts to bless,
A Son of God to show us righteousness;
Three aspects of The One:
For how could Infinite to finite bend,
Or finite o'er The Infinite comprehend,
Unless The Infinite should condescend
To manifest Himself as Thou has done?

V.

Earth, ocean, atmosphere, and ether tracts,
And worlds that seethe and roll,
Transparent now, transformed the whole
Into One Universal Soul,
Into One Substance which thinks, moves and acts.
Our own souls somewhere, 'mid a flood
Of surging atoms, brain, and blood
Move calm and meditate.
Such is existence! Such is being's state!
Yes!
All for Consciousness!
Thus!
We to be conscious of God! God to be conscious of us!

VI.

Since Thou, Great Spirit, art
The All in All,
Let me then lowly fall
And give Thee all my heart.
Now I am Thine,
And all the immensity of things is mine.

VII.

Forever and forever, as 'tis now,
Forever and forever, let it be;
Forever and forever, I and Thou,
Forever and forever, Thee and me.

J. J. Brown.

From "The Glasgow Weekly Herald," for 10th June, 1893.

Copies of above can be had at Threepence per dozen from the Author. And any one wishing further to pursue in plain prose the subject outlined in above poem—the subject namely, of the Nature and Being and Very Essence of God—should send for

"THE ETERNAL NEWS"

Concerning Time, Space, Substance, Motion and Shapes—
The Entire Total of All Being or Existence.
From the Author, J. J. Brown, 300 Cathcart Road, Glasgow.
Price, Twelve Penny Stamps.

Extract from "Hamilton Advertiser."

VALUABLE PRIVATE ADVICE.

I.—RESOLUTION.

Rules! Regulations!! Decisions!!!
Fix up one at least daily.
To stand firm till repealed or fulfilled.
Write it down in your note-book,
Nor strike it out until broken.
Each new day start one anew.
Purpose and plan.
Catch the good ideas that give hope of a better way.
Carefully consider; map out, and scheme the best means to the end.
Then work up determinations as strong as the deeds themselves.
Sign not only the temperance pledge but many pledges besides.
Thou bit of will broken off from Infinite Will!
Wide within Him is thy range.
Wisely and well, in harmony with His,
Work thy will.
Forecast thy future and fate it.
Lay down the law to thyself.
Draw out thy destiny.

II.—PERSONAL ATTENTION.

What are you at? Nothing? Or worse than nothing?
You must find them some other way of doing.
Come now, make for yourself "Rules."
Upstart in the morning at the alarm.
At a set time in the evening retire to rest.
Full bath every day, or every alternate day.
Regularity in every detail.
Attend to your teeth; look to your hair and nails.
Dress according to modes that best befit.
Eat and drink in the very wisest of ways.
Mind med'cine if need be, external and internal; chiefly the med'cine of mind.
Have you had sufficient sleep? See that you have it.
Have a habit of health.
Smart! Shake up! Stand with your shoulders straight.
Master your mightiest passions.
Make no mistakes.
Move amongst things leaving things in order behind you.
Speak plain and correctly.
Arrange your "Notes.'
Be punctual to all appointments.
Miss neither the train nor the ship.

III.—BUSINESS.

Be at thy business in time.
Here, Method must be the motto.
Wouldst thou o'ertake thy work?
Arrange it aright.
Separate the particular out from the general.
Divide into departments.
Set specific work for special days.
Square and round it in order.
Get a thorough grasp of the whole.
Go at it now with one thing at a time; or seven or ten distinct things every hour; or a hundred or more in the day.
Jot down things to be done which memory might let slip.
Vast undertakings are carried by little and little.
Vast undertakings advance at frequent and regular intervals.
Careful of fire (and of moral disaster).
Watch windows and doors (and mind the invisible outlets and inlets of mind).
Be wide awake about legal affairs.
Daily read something bearing on business.
Items of useful information and notes and addresses store in your desk.
Keep the cash right.
Ought you not to be at the bank with it?
Review your private papers from time to time.
Have you an inventory? or any accounts of your stock? or any notes of loans?
Might it not be a good thing to destroy something daily?
Might it not be a good thing sometimes to give?
What about making your will?

IV.—RECREATION (COUNTRY).

Wouldst thou widen thy world?
Awake for the morning walk.
And forget not the "field at eventide" meditation,
And remember the midnight ramble once in a season.
Once a day, out in the open. Once a week, further afield. Once a month, miles upon miles. Once a year, a far exploration.
Visit the place of graves at intervals, not for melancholy meditation, but for solid, enduring thought.
To and from thy business going and coming is mighty for many things.
Have, as a resort at times alone with God, a seat 'neath the shade of a tree, or the spot by the boulder stone on the plain, or a cleft in the rock, or a recess in the woods, or a bower by the river bank, or a cave by the sea, or the hidden depth of the valley, or the crowpoint on the mountain crest.
Watch the weather. Take the temperature of the air, and the general pulse of things.
Study at stated times the stars in the sky.
Mark the moon and its movements.
Be aware of the time of sunrise and sunset.
Watch the rise and fall of the tide.
How ought the shortest day and the longest day to be held?
Note the phenomena of nature.
Keep an eye on the animals and plants of the fields around you.
Have you set a seed anywhere?
Have you sympathy with a single insect?
Well, have you not a flower for your breast?

V.—RECREATION (CITY).

Wouldst thou be drawn to the drama of the city?
Beware of the shows of vanity; beware of the glamour of gaiety.
Yet, the sights and scenes of the streets are instructive.
The houses are haunted with human beings.
Wouldst thou make out the mystery? Set your time.
Be forward for information.
Interest yourself in the commerce and trading.
Push your way into works and warehouses.
Understand the civil machinery.
See for yourself the law courts, the prison cells, the hospital wards, etc.
Explore palaces and discover dens.
For private study, pay periodic visits to places of interest. Set your time.
Pay periodic visits to the gardens botanic, to the crystal conservatories, to the pools of the aquaria, to the zoological shows, to the halls of science, to the galleries of art, to the observatories, to the exhibits industrial, to the museums, to the libraries, etc.
Go to the gatherings together of the people.
Go where the orator moves the masses, where lectures luminate life, where music swells the soul divinely, where the greatest good is got.
Go, but go methodically. Systematise your goings.
Go by rule.

VI.—EDUCATION.

Wouldst thou make progress in education? Here is how—
Wouldst thou excel in learning? This way then:—
Set thyself lessons and master thyself.
Set down daily tasks and see to it that thy daily tasks are done.
Delightful and grand are the studies that but await thy advance.
There's language, and there are languages; and there's literature immense.
There's geography, widening out into astronomy, and deepening into geology.
There's arithmetic, broadening out and branching into the higher mathematics.
There's natural philosophy; matter and its properties; light, heat, electricity; and endless dynamics.
There's chemistry, sounding the element depths to the atoms; analysing all the forms of substance; but ignoring the fact that essential substance itself that underlies all these forms is Essential Spirit.
There's physiology; the organic world, vast and varied.
There's universal human history; sociology, complete in the ethics of Christ.
Now, if you wish to enjoy existence, do so, with daily study in those directions.

VII.—INFLUENCE.

Influence others for good.
Wouldst thou visit? Welcome thy visits might be to thy friends and the friendless.
Many meetings there are at which thou oughtest to be.
Associations there are, and societies, for mutual sympathies and endeavours.
Why not become a member of some?
Why not take office in one or another of these, and carry out your engagements, by the plan of reducing your duties to rigid rule?
Have you a hobby—a special subject or object? You may work it out that way also.
Perhaps you have strong convictions, and you wish to spread some truth.
Go to the spreading of truth, then, by the distribution of circulars.
Hand them in at the doors. Secure them in crevices in the wall. Hang them up on the hedge. Fix them up on a fence. Give them to passers by. Leave them behind you in waiting rooms, or in cars. Drop them in proper places.
Float some in flaks on the waves.
Bottle up others and bury them—to be found after many days.
Try, too, the postal system—so many daily, and send them far hence abroad.
Do ideas crop up in your mind? Jot down the best, to be turned at odd moments to poetry or prose.

VIII.—READING, WRITING, AND CONVERSATION.

How about writing of letters? How often do you write? And to whom?
This is important. Relatives abroad or absent friends claim your attention.
What is your rule then for this? Have you none? Then make one at once.
What think you—a letter each day or each week or each month?
Remember the Editor's claim—letter or article?
How about writing of books of which it is said there's no end?
But first, how about reading of books?
There are books you know that you ought to read.
Read them right through from beginning to end and keep a record of such.
Bind yourself to a book each week, or to so many books each month.
Or, find for reading at least an hour or more each day.
You should know the current news. You should keep abreast of the times.
What papers or periodicals do you take?
Here is room for rules.
While you may read to yourself you may also read to others.
Learn and let others learn the lessons of life.
Help at home.
Bring hither things of interest.
Have a stock of stories to tell to all.
Go over your education again with the children.
Urge them to read the Bible right through.
To your nearest and dearest ones do your duty.
Bless them with book-gifts on their birthdays.
Books as shall lift their lives spiral-like upwards.
Encourage yourself and others in God.
Every man, every woman you meet has a history into which you may enter.
Conscientiously deal with all.
Be careful in conversation. Be wary of words.
Try to keep secrets secret.
Beware of the tongue.

IX.—MEDITATION.

Watch the swiftness of Life.
Behold away in the distance your seventieth, perhaps even your hundredth year.
Draw up a list of future important dates betwixt then and now.
Then behold how swiftly you pass these posts on your way.
Watch what Death is doing
Draw up a list of a hundred names of persons alive whom you know.
Lay it aside for a week or a month or a year.
Then look o'er the list, and mark off the names of the dead.
Add other names of the living to make to a hundred again.
And lay it aside as before.
It's coming! It's coming! How surely! The day of your death.
Open your eyes. Compare mortality with immortality.
What? Have you fixed your hopes on a fortune here?
Have you ever thought of an after life—what a fortune it is?
You get it only from God

X.—RELIGION.

Give God His rights.
Go, as Sabbath comes round, and worship Him in His temple.
Worship Him in His temples on week-days as well.
Worship Him by having His worship at home.
Neglect not private prayer.
God is a Spirit. Spirit is the basis of matter. Spirit is the basis of being.
Spiritual law is above material law. It is the highest law of being.
Worship the Supreme Spirit in spirit and in truth.
Ever acknowledge Him. Ever seek the knowledge of Him.
Willing to do His will you will reach the commandments of Christ.
Willing to do His will you will sing seven songs each day.
Willing to do His will—With this the main motive, with this the express purpose,
You will listen with interest to sermons of men, but the sermons of Christ on the Mount you will have by heart.
The Ten Commandments will then be engraved on your soul.
And your life will be Faith and Love.

J. J. BROWN.

JUST OUT.

THE ETERNAL NEWS

Concerning

TIME, SPACE, SUBSTANCE, MOTION AND SHAPES,
THE ENTIRE TOTAL OF ALL BEING OR EXISTENCE.

By J. J. BROWN.

Giving
A Bird's-eye View of the Universe
and
An Insight into all Mysteries of Life and Being:
Pourtraying Plainly
What Was, Is, and Is To Come:
Proving that
Matter is Actually Conscious, and is therefore Spirit:
Showing that
Will-Action is the Creator of all that is Created;
And that
The Great Creation is but a System of Motions and Shapes
Into which The Everlasting Substance Throws Itself.
Etc., etc., etc.

Edition for (1st Jan., 1901) the 20th Century, with Voting Sheets,

SOLD HERE, PRICE ONE SHILLING.

3

BY J. J. BROWN.

THE ETERNAL NEWS

CONCERNING

TIME, SPACE, SUBSTANCE, MOTION AND SHAPES.

THE ENTIRE TOTAL OF ALL BEING OR EXISTENCE.

A Bird's-eye view of the Universe

Glimpses

4

THE ETERNAL NEWS

CONCERNING

TIME AND SPACE,
SUBSTANCE,
MOTION AND SHAPES.

The Entire Total of All Being or Existence.

By J. J. BROWN.

SUBSTANCE IS SPIRIT

AND

SPIRIT IS SUBSTANCE.

WILL-ACTION CREATES.

THOS, DUNCAN, PRINTER, 38 SAUCHIEHALL STREET, GLASGOW.

1889.

THE ETERNAL NEWS

CONCERNING

TIME, SPACE, SUBSTANCE, MOTION AND SHAPES,

THE ENTIRE TOTAL OF ALL BEING OR EXISTENCE.

By J. J. BROWN.

Twentieth Century Edition.

FOR

JANUARY 1, 1901.

(LOOK OUT FOR THE NEXT IN THE YEAR 2001.)

Century by Century.

BEING ACTUALLY IS!

OUTSIDE TIME, SPACE, SUBSTANCE, MOTION AND SHAPES

NOUGHT IS!

TIME, SPACE AND SUBSTANCE ALWAYS ARE!

SUBSTANCE IS CONSCIOUS SPIRIT!!!

SUBSTANCE BY WILL-ACTION CREATES FORCE AND MOTION!

THE VARIOUS FORMS IN NATURE, SUCH AS STARS, CLOUDS, HILLS,

STONES, WOOD, ATOMS, &c., ARE BUT MERE *SHAPES*

INTO WHICH SUBSTANCE THROWS ITSELF!

MOTIONS AND SHAPES MAY BEGIN TO BE AND MAY CEASE TO BE:

AND THEY ARE WHAT IS CALLED THE CREATION!

THOMAS DUNCAN, PRINTER, 38 SAUCHIEHALL STREET,

And may be had from the AUTHOR—

J. J. BROWN, 160 CATHCART ROAD, GOVANHILL, GLASGOW.

Price 1/- Post free.

TIME AND SPACE, SUBSTANCE, MOTION AND SHAPES.

Please,

Would whoever undertakes the reading of this book kindly oblige me by going thoughtfully over the TRUTHS set forth therein *apart from* the COMMENTS thereon, and by simply marking off those assented to as well as those dissented from, and by letting me know the result? It is well for each one to know assuredly what he believes. Opinions sent me will be prized and preserved as likenesses of fellow spirits. Time and Space and Substance and Motions and Shapes will certainly occupy our attention through all eternity.

J. J. BROWN.

NATIONAL LIBRARY OF SCOTLAND
8
-8 DEC 1972

TIME.

TRUTH I.

TIME IS NEITHER SPACE NOR SUBSTANCE NOR MOTION NOR SHAPES, BUT SIMPLY TIME.

Self-evidence of Truth I.

Can you think of Time as being Space or Substance or Motion or mere Shapes? No. Time has no comparison to aught but itself, and cannot be defined in terms of aught but itself: and therefore, Time is simply Time.

Comments on Truth I.

1. And so in the first place, Time is neither of the other ultimate facts but simply Time. Thus we show what it is by showing what it is not. It stands in its own lonely grandeur known only by comparison with the others.

2. Do you say that Time is not an entity? If so, what then do you mean by an entity? If you think that an entity is a something that exists as Substance exists, then Time is not an entity in that sense, for Time is not a Substance, but it is a reality nevertheless.

3. Do you think Time resembles Motion? Well, but nevertheless it is not Motion: for Time would still elapse at its own irresistible rate although the universe were motionless.

4. Let us have no misunderstanding about the word "Time." It is not employed here to denote any particular measure of Time such as that of the probation of mankind upon the earth which is generally termed Time as distinguished from Eternity; but the word "Time" is employed here in its philosophic sense to denote Time itself whether finite or infinite.

5. Moments, minutes, hours, days, weeks, months, years, centuries, etc. Eras historic or geologic, etc. Ages of planets, of suns, of sun systems, etc. Aeons of ages, etc. These are all merely measures of Time. And such phrases as "From everlasting to everlasting," "From eternity to eternity," express the entirety of Time.

6. Time past and Time future are always equal. And are there not just as many centuries in Time as moments? For, of either is there not an infinite number? Are not both equal in quantity then?

7. There is an infinitesimality of Time. A moment may be divided into a million parts, the parts again the same and so on. Ephemeral insects may imagine their short life a long one. Youth fancies the years to be longer than age does.

8. Time is not merely an idea, for Time would be whether we took note of it or not. Time is Time: Duration is just another name for the same reality.

9. Do you say that the infinite is unthinkable? It is quite thinkable, though not fathomable.

10. Let us say that the Future is a "*single infinity*," because it hath beginning at the Present but no end; and let us say that the Past is also a "*single infinity*," because it hath end at the Present but no beginning; and let us say that Time as a whole is a "*double infinity*," because it is beginningless and endless: and so we shall be learning our first lesson in the Science of the Infinities.

TRUTH II.

TIME IS ENDLESS.

Self-evidence of Truth II.

Can you think of Time as having an end? No. Why, try to suppose Time having an end and you will perceive that any supposed end will mark a point from which, think as you like, there would still be Time beyond or after. So therefore, Time is endless: as it is unthinkable otherwise.

Comments on Truth II.

1. Ever! Ever and Ever! Forever! Forever and Ever! Forever and Forever! Evermore! Forevermore!

2. The Infinite is quite thinkable by us, but not fathomable by us; for were it fathomable, it would not be Infinite. We can think of Future Eternity, and know that it has no end; but we cannot fathom it or find the end of it, so to speak. We know that the Infinite is. And that it could have an end is quite unthinkable.

3. It is a truth unalterably sure that there is an eternity to come, and whether we reflect upon it or not, our conscious essence will nevertheless *be* in some form or forms during that eternity.

4. By the way, a word upon the practical using of the Present. Yet what is the actual Present which stands between the Future and the Past? Has it any magnitude of length? However, take the present hour or third part of an hour and concentrate attention upon the duty to be done in that hour or third part of an hour and get it done, then immediately decide on the duty to be done in the next hour or third part of an hour and get it done as before, and so on. This is how to make Past, Present and Future Sublime.

TRUTH III.

TIME IS BEGINNINGLESS.

Self-evidence of Truth III.

Can you think of Time as having a beginning? No. Why, try to suppose Time having a beginning and you will perceive that any supposed beginning will mark a point from which, think as you like, there would still be Time before. So therefore, Time is beginningless: as it is unthinkable otherwise.

Comments on Truth III.

1. Do you say that you do not understand it, that you cannot grasp it? Well now then, if so, let us see what it is that you are trying to understand, that you are trying to grasp. In thought you go away back, and back, and back along the Past. Why, do you not perceive that you are trying to understand it as having a beginning, that you are actually trying to grasp a beginning, while all along you clearly understand that it has no beginning, and all along you firmly grasp the fact that it could not even have a beginning?

2. That Time could have a beginning is what is quite unthinkable, and not that Time has no beginning which is fact. Must it not be one or other of these ways?

3. You who are saying that you cannot understand how there could be any Time at all before the creation began to be, is it not the case that you are looking upon Time as if it were simply the duration of the Created World? Time is even something more than the mere duration of a thing although it be that. However look upon Time as being the duration of Space, and then see if you can think of a Time when there was no Space, and perceive that as Space must always have been so must Time.

4. Hear what White says:—

> "The Eternal God had no beginning
> He hath no end. Time hath been with Him
> For everlasting; like Him 'twas uncreate;
> Like Him it knew no source;
> What is it then? The Past eternity
> We comprehend a Future without end:
> We feel it possible that even yon sun
> May roll forever: but, we shrink amazed—
> We stand aghast when we reflect that Time
> Knew no commencement: that heap age on age
> And million upon million without end,
> And we shall never span the void of days
> That were, and are not but in retrospect.
> The Past is an unfathomable gulf
> Beyond the span of thought! 'tis an elapse
> Which hath no mensuration but hath been
> Forever and forever."

5. Apprehend or comprehend the Infinite? Why, we *know* that *the Infinite is*, which is as much as to say that we know that *it is Infinite.*

6. Some one yet is punning over the term "Time," and swearing that Time begins at birth and ends at death, and that it is Eternity which lies behind these. Such an one is right too in a way; but very far wrong in failing to notice that in philosophy the term "Time" is applied to duration in Eternity as well. However such an one no doubt believes that Eternity then is beginningless and endless, and so we wont quarrel over words.

SPACE.

TRUTH IV.

SPACE IS NEITHER TIME NOR SUBSTANCE NOR MOTION NOR SHAPES, BUT SIMPLY SPACE.

Self-evidence of Truth IV.

Can you think of Space as being Time or Substance or Motion or mere Shapes? No. Space has no comparison to aught but itself, and cannot be defined in terms of aught but itself: and therefore, Space is simply Space.

Comments on Truth IV.

1. Space is simply Space! Do you ask ironically if it could be anything simpler? Well, suppose we should say that Space is Room, or that Space is Expanse, or that Space is Capacity, would we not just be giving other names to the same reality? And might these not be objectionable names? And would it not be just a little more confusing and bewildering than the simple statement that Space is simply Space? Suppose then we say that Space is the Place where Substance is: will that do? Why, of course you are asking now about the Space where no Substance is! All right: we perceive that you know very well what empty Space is, and what filled Space is, or on the whole, what Space is.

2. Need we supply you with lines, areas and volumes to show up respectively the three dimensions of Space? Very well, take Length there, now take Length and Breadth there also, then take Length and Breadth and Depth and Height likewise, and you will get the three dimensions. Whoever tells us there is a fourth dimension should also tell us where and how to find it.

TRUTH V.

SPACE MUST ALWAYS HAVE BEEN, AND MUST ALWAYS BE.

Self-evidence of Truth V.

Can you think of Space as ever having not been, or as ever becoming to be not? No. Why, try to suppose Space as ever having not been, or as ever becoming to be not, and you will perceive that Space could never not have been, and that it can never not be. So therefore, Space must always have been and must always be: as it is unthinkable otherwise.

Comments on Truth V.

1. That Space could ever not exist is quite unthinkable: For were there *no* Space, would there not still be Space?

2. Eternal Space! Uncreated Space! Calm, Immovable Space! Everlastingly the Home of God.

TRUTH VI.

SPACE HAS NO BOUNDS.

Self-evidence of Truth VI.

Can you think of Space as having bounds? No. Why, try to suppose an end or bound to Space in any direction whatever, and you will perceive that nothing could be a barrier to Space, and that any supposed end or bound would but mark a place from which, think as you like, there would still be Space beyond. So therefore, Space has no bounds: as it is unthinkable otherwise.

Comments on Truth VI.

1. That Space could have bounds is quite unthinkable. Any solid barrier would be itself in Space, and no Space at all is unthinkable. On and on, outwards and outwards and outwards, never an end, Space, boundless, illimitable, infinite. The fact is appaling.

2. There are six principal directions in Space relatively to one's self. Direction Upwards, direction Downwards, direction Forwards, direction Backwards, direction Right, and direction Left: these are the six. But betwixt these directions, why, there is an infinite number of other directions all stretching out from one's self in straight lines. Here are ever so many "single infinities," if you like to call them, as they have at one's self a beginning, but from thence they go on to infinity. Here, too, if you like, are ever so many "double infinities" by considering such directions as joined to their opposite directions making beginningless and endless lines. However let us take Space as a whole; and instead of the "double infinities" crossing each other at one's self, let us think of them as stretching side by side, parallel for ever, and we shall perceive what an infinite quantity of them Space is able to hold within *its* limitless sides. How appaling is Space! Let us look on it as a sphere expanding and widening with circle ever outside circle, outwards towards the Infinitely Great, and as contracting and narrowing with circle ever inside circle, inwards towards the Infinitely Little. But every atomic volume is an inlet to an Infinitely Little, and what an infinity of infinitesimalities must there then be in Space! Space altogether is an unutterable infinity of infinities.

3. There is more than room enough in all Space then for endless extensions of *filled* space along with endless extensions of *empty* space. And would not an endless extension of *filled* space contain an *infinite* quantity of Substance, however much it were limited in its width? Nought but the Entire All of things is in a sense "absolutely infinite," or nought is in a sense "absolutely infinite" but that which includes All that is. Whether there be endless extensions of *filled* space along with endless extensions of *empty* space, or whether the one be limited in extent, thus leaving the other infinitely infinite, we shall never be able to know of ourselves. Considering Substance as consisting of solid particles there must be vacuities along with it or Motion would be impossible. So there is *empty* space and there is *filled* space. And considering the infinitely small as of endless extent in its way, there will certainly be an infinity in this way of *empty* space and of *filled* space.

4. We ourselves, our own conscious beings, possess, occupy, fill portions of Space. Here is a curious fact we may note in passing. If we with eyes shut will think of distant points in the directions Forwards, Backwards, Right, Left, Upwards and Downwards, strongly and quickly we shall feel ourselves, our conscious beings, moving within our heads, turning towards these directions. Or, if we strongly think of some object of our sight, and then of some object of our hearing, and do so alternately for a little, we shall feel ourselves, our conscious beings, passing backwards and forwards twixt the optic and auditory nerves. Or, if we fly off in fancy, or recall some old memory, we shall feel ourselves, our conscious beings, our souls, our spirits, retiring up into some vague, undefined places somewhere in the cellular roofs of our brains. This fact we heard and tried it and found it so.

5. However, it was Space not Spirit we were speaking upon (yet mark, Spirit is a something which occupies Space). We cannot think of Space having bounds, therefore, Space has no bounds as is quite thinkable, though not fathomable, for were it fathomable it would have bounds. We can think of empty space and we can think of filled space. But what makes filled space? Why, a Substance only makes filled space. Whatever occupies a space, whatever makes filled space must be a Substance.

TIME AND SPACE.

TRUTH VII.

TIME AND SPACE EXIST OF NECESSITY.

Self-evidence of Truth VII.

Can you think of Time and Space as existing not? No. Why, try to suppose there being no Time and no Space, and you will perceive that in the place, so to speak, of each respectively there must still be Time, there must still be Space. So therefore, Time and Space exist of necessity: as it is unthinkable otherwise.

Comments on Truth VII.

1. The existence of Time and Space, although marvellous, is not at all mysterious. The problem of their existence is very plain. Why should Time and Space be? Simply because they couldn't not be. And because they couldn't not be, therefore, they must be.

2. Time and Space *are*; Time and Space *exist*. They belong to Being or Existence therefore. Who says Substance only is Being or Existence? We can think of Time and Space apart from Substance altogether. Motion, however, though neither Substance nor Space, cannot be thought of apart from Substance and Space.

3. Time and Space are self-existent so to speak. They are not powerful beings or gods because of this. Power refers to action or Motion and belongeth to Something Solid. Time and Space are neither capable of thought nor of action. They are merely Time and Space. Yet it was actually seriously discussed once whether Space was or was not God.

4. We do not attempt to believe that the Great Something that necessitates Time and Space for its existence is the Creator or Cause of Time and Space. For nothing inside Time and Space could create Time and Space; and there is nothing outside could do so, for there is no outside of Time and Space at all. That there could ever be no Time and no Space is quite unthinkable. Utter nonentity in that sense is utterly unthinkable.

TRUTH VIII.

ALL BEING, OR EXISTENCE, IS INSIDE TIME AND SPACE.

Self-evidence of Truth VIII.

Can you think of any Being, or Existence, as outside Time and Space? No. Why, try to suppose any Being, or Existence, as outside Time and Space, and you will perceive that, any Being, or Existence, at all must be inside Time and Space, and that, there can not even be an outside of Time and Space. So therefore, All Being, or Existence, is inside Time and Space: as it is unthinkable otherwise.

Comments on Truth VIII.

1. This Truth is so plainly evident that it needs no comment. Comment would seem ludicrous. When could anything be unless it had a Time to be? And where could anything be unless it had Space to be in? Time and Space are the first conditions or necessities of all Being, or Existence. They underlie all else. They are the outer frame of all things. That there could be any Being, or Existence, outside them is quite unthinkable. All Being, or Existence, is inside them; and if you like, Time and Space, are *in* themselves.

2. *Distance* is the quantity of intervening Time or Space, and it is a word which frequently lets us feel the reality of Time and Space.

3. The philosophers distinguish for us two sorts, so to speak, of Time and Space, which they call Absolute and Relative. We believe that their Absolute sort is the only genuine, and that their Relative sort is stolen from the genuine by a sleight of hand, and therefore by right belongs to the genuine. Absolute Space, they say, is the infinite and immovable Space in itself considered without regard to the position of any material thing; while Relative Space is that which our senses define by the position of material things to one another, which may be moving (?) through Absolute Space by the material bodies still keeping the same relative distances from one another. Absolute Time, they say, is Time in itself considered without regard to any motion of material bodies, this flows marvellously at one unvarying rate; while Relative Time is that which our senses define by motion of material bodies.

4. "Time flows marvellously by at one unvarying rate." Here is an excerpt upon that:—"The flux of Time cannot be accelerated nor retarded. Let us suppose the heavens and the stars to have remained without motion from the very creation: does it hence follow, that the course of time would have been at a stand? Or rather, would not the duration of that quiescent state have been equal to the very time now elapsed?"

SUBSTANCE.

TRUTH IX.

SUBSTANCE IS NEITHER TIME NOR SPACE NOR MOTION NOR SHAPES, BUT SIMPLY SUBSTANCE.

Self-evidence of Truth IX.

Can you think of Substance as being Time or Space or Motion or mere Shapes? No. Substance has no comparison to aught but itself, and cannot be defined in terms of aught but itself, and therefore, Substance is simply Substance.

Comments on Truth IX.

1. Of course, as Time, Space, Motion, and Shapes are not Substance, only Substance is Substance.

Do you say that Substance is a *Thing* proper? You may have that definition if you choose, yet, Time, Space, Motion, Shapes are still *Realities* though.

Is it the "Something Solid?" Well, yes; it is.

Substance is a "Solid Something" which moves. It is the main and central object. Time and Space on the one hand, Motion and Shapes on the other, but Substance central and principal.

2. Substance otherwise "Matter." But think not that *what* is called "Matter" must have weight, must cohere or hold together. If you so think then call not Substance Matter, for Substance is the "Something Solid" whether it have weight, whether it cohere, or hold, or press together firmly or not. Let it be jammed into a corner where it cannot escape, and see if it is not a something impenetrable, "solid."

3. Weight and coherency, which in whatever way they are looked upon are but modes of Pressure, require a cause. Pressure requires a Cause. And Substance, otherwise Matter, may be made to have weight or coherency, or any other mode of Pressure, simply "at will."

4. What about the Substance of Spirit, so to speak? Is not Spirit a something which moves? But must its Substance have weight or coherency? Well it may have if it itself, that is, the Spirit Substance, chooses to hold itself tight together, or to move itself and push or press against anything.

5. Now then, are you beginning to think that there is not only just Substance, but that there are Substances? Nay, there is only just the One Substance underlying all your Supposed Various Substances. Do you suppose that wood, stone, iron, water, etc., are different *Substances?* Nay, wood, stone, iron, water, etc., are but different complexities of infinitesimal Shapes, and the *Substance* that underlies their complex infinitesimal Shapes is essentially the same in each. The apparent difference lies alone in the minute texture or small shapings which compose each, and the manner in which the same is *held* together. Put it this way, Various infinitesimal Shapes conglomerate together and make apparent different Substances, but underlying each single one of the infinitesimal Shapes is *One Essential Substance.*

6. "Substance" *alias* "Matter:" either of these two terms we will apply to that "Thing" which "exists" in Space, and to which some apply the title of "Being" or "Existence" solely, and which others consider as the only "entity" extant. Certainly, there is just the one "Substantial" Existence or Entity extant; but space "exists" too, and though not a Substantial Existence, it is still an "Existence." Substance or Matter let us define as "that" which existent in Space has the property of impenetrability, and which manifests Force or Motion at Will.

7. And at once let us get rid of the notion that it is inert. Certainly it is passive, but it is active too. We are active beings yet we are carried passively round the sun; and all of us could be flung hither and thither like passive masses at any time. Matter or substance inert? Why, its gravitating together shows its life everywhere. It is cohering. It is all alive. It is holding itself tight together in every atom; in every star. And yet they have said that Matter or Substance is inert—What do they mean?

TRUTH X.

SUBSTANCE CAN NEITHER COME OUT OF NOTHING NOR GO INTO NOTHING, THEREFORE MUST ALWAYS HAVE BEEN AND MUST ALWAYS BE.

Self-evidence of Truth X.

Can you think of Substance as coming into being out of nothing, or as going out of being into nothing? No. Why, try to suppose Substance as

coming into being out of nothing or as going out of being into nothing, and you will perceive, simply, that it could not, any more than that a thing could be and yet not be at one and the same time. So, therefore, Substance can neither come out of nothing nor go into nothing, and therefore, must always have been and must always be: as it is unthinkable otherwise.

Comments on Truth X.

1. Substance can not go *out* of being into nothing: for, how can it? It may be altered into an infinite variety of Shapes; it may be drifted hither and thither in Space and intermingled with itself enormously: but, there is no getting rid of it; it remains always. The first foundation fact of Chemical Science is that "*Matter is indestructible.*" Without this, say the chemists, chemistry as a science could not exist. It has been satisfactorily proved, Roscoe I think says, that an annihilation of matter never occurs, and that in the burning of anything and in other chemical actions the materials simply pass into a state in which they are invisible to our eyes but their presence may be ascertained by other means.

2. Substance can not come *into* being out of nothing: for, how can it? Where would it come from? If it came from anywhere it must have *been* there before.

It need scarcely be stated that it is almost wholly from the atmospheric air that the vegetable kingdom is increased in its growth, there being diffused in the air over each acre of the earth's surface a quantity of some 20,000 lbs. of carbon atoms which are the material with which the vegetable world is chiefly composed. *Nihil ex Nihilo*—Nothing from Nothing. Do you say that God could bring Substance into being out of nothing? What then about His *own* Substance—the Substance of the Great Spirit, God? Did it come into being out of nothing? Did He Himself—Did His *own* Spirit-Substance emerge out of nothing? "No," you say, "He is eternal, His Spirit-Essence is eternal." Very well, then, His Spirit-Substance is eternal: think upon this and you will perceive that He out of his *own* Substance might shape a universe, and out of His *own* Substance might give parts to be other Spirits.

3. That Substance could come into being out of nothing, or go out of being into nothing is quite unthinkable. And as therefore Substance does exist, it *must* always have been and it *must* always be.

4. Now, to Theism and Non-Theism alike let me say that a thing cannot be and yet not be at one and the same time, and that two and two cannot be more than four nor less than four, but must be but four of absolute necessity, and that likewise *Nothing can be created out of Nothing* of absolute necessity. When anyone throws up reason, what then? Or when anyone shuts his eyes to the light because he would rather not see what he cannot help seeing, why, what then? That does not alter the facts before him. He will stumble over them in the dark all the same, and bruise himself in some way or other most assuredly, if he does not even meet in with fatal disaster which I scarcely see how he can long escape if he does not open his eyes.

5. In our youthful reasonings about Being or Existence we come very soon to perceive that Time and Space are eternal and self-existent so to

speak, and that therefore they required no Creator or God. Then when we come to reason about Matter, about the Material of the universe, if true to our convictions, we conclude it to be eternal and self-existent likewise, and that therefore it does not require to have had Creator or God either. And if we just stop here upon the surface and go not any deeper into the subject we are become Atheists, materialistic Atheists. Truly in this case

"A little learning is a dangerous thing."

but "Drink deep or touch not," does the poet sing? Yes—and as we begin to drink deep it occurs to us that Matter may be conscious, drinking deeper we perceive that the assertion that "Matter is Conscious" cannot be disproved, and that though Time and Space are co-eternal with Matter, yet, Time and Space are not things *conscious*, are not things which have Power or Motion, but that Matter or Substance must have Power, must have Will-Force or it could not move itself into Shapes as it does.

TRUTH XI.

SUBSTANCE OCCUPIES OR FILLS WITH ITSELF ITS OWN SPACE.

Self-evidence of Truth XI.

Can you think of Substance as otherwise than a something that occupies or fills with itself its own space? No. Why, try to suppose Substance not occupying or filling with itself its own space, and you will perceive that it could not thus have being or existence at all. So therefore, Substance occupies or fills with itself its own space: as it is unthinkable otherwise.

Comments on Truth XI.

1. In fact, if you want a definition of Substance, if you think that the name itself, "Substance," is not a sufficient definition, or this either, "Substance, that which can move." Then here you are, surely this is sufficient,—"Substance is that which occupies or fills with itself the *space* that it does occupy or fill. For, that how Substance could exist without occupying a space is quite unthinkable. So do you see now that Substance is the something solid which neither Time nor Space nor Motion nor Shapes are.

2. In natural philosophy the physicists have it as their first, great property of matter that a mass thereof at one and the same time cannot occupy the same identical space that another mass occupies, or that two bodies cannot occupy the same place at the same time, and this they term the property of "Impenetrability." Truly, this is the first and principal property thereof, if it can be called a property at all, for it is neither more nor less than stating the essential *existence* of Substance, its indestructibility and increatibility.

3. If you like, this "Impenetrability" of Substance can be demonstrated by jamming into a corner solid, liquid, gaseous, or "etherial" forms of Substance; although it will be difficult to get a corner in which to jam the *Ether* as all glasses, metals, etc., are too porous for it.

TRUTH XII.

SUBSTANCE DOES NOT FILL ALL SPACE, OR IT COULD NOT BE CAPABLE OF MOTION.

Self-evidence of Truth XII.

Can you think how Substance could be capable of Motion if it filled all Space? No. Why, try to suppose how if Substance entirely filled or occupied the whole of Space it could be capable of Motion, and you will perceive that, without there being empty space the Substance would be altogether blocked, that, any portion of the Substance being incompressible and surrounded at every point by Substance incompressible could never move out of its place at all unless there were empty space. So therefore, Substance does not fill all Space or it could not be capable of motion: as it is unthinkable otherwise.

Comments on Truth XII.

1. Whenever Motion takes place must it not be by a *definite* mass of Substance however small that moving mass may be? And though the moving mass gets split up infinitesimally, are not the infinitesimal parts *definite* sized though small? Yes. And since Motion thus always necessitates *definite* sized masses for the moving, so the *definite* sized masses necessitate vaccuum or vacuities for their free play. Let us suppose any large, cubical space, such as an ordinary sized room, to be filled entirely full of small cubical blocks of solid wood all of an equal size, how then, the room being exactly filled, could any of the small cubical blocks of solid wood move or shift their places unless there were vaccuum equal at least to the size of one of them? Were they but the size of chemical atoms, still, if one would move, there would require to be a vaccuum equal at least to the size of one of them. So we take it that if *definite* sized masses would Move, though their substance be not firm and coherent like wood or atoms, it would be found the same in this respect.

2. Let us put it this way absolutely. If Matter were absolutely continuous with Space, if there were no absolute vacuities or vaccuum, it is absolutely correct that there could be no Motion, and that the Material Universe would be absolutely fixed. For, the whole being impenetrable or solid, it would be absolutely incompressible. And how could one part of impenetrable, incompressible Matter, surrounded on all sides by impenetrable, incompressible Matter, Move out of its place, out of this terrible, altogether, absolute solidity-immovableness, unless it or the surrounding Matter became temporarily penetrable or compressible; and if Matter thus became temporarily penetrable or compressible there would then temporarily be an absolute vaccuum of absolute necessity.

3. Fluidity is produced by giving substance free scope with Empty-Space. In chemistry the particles of a solid body separating a certain degree apart make a liquid body, and separating further apart they make a gaseous body. This would be impossible were there no room for the particles to separate apart. The fluidity of finite spirit does not necessitate subdivision. Finite spirits with free scope in which to move may elongate themselves like a spider's thread, or surrounding vacuities within them may ramify like a sponge, and thus mingling freely with empty space appear perfectly mobile and pliant having their substance still all continuous. Substance, as it is impenetrable, is incompressible; and is on that account akin to Solidity itself. Apparent compressibility is on account of vacuities therein; but were Substance compressible without vacuities within it, that would be equal to its annihilation which is unthinkable. And so if the whole of Space were entirely filled with such a solidity of impenetrable Substance it would be altogether one huge block up. Neither eddies nor circulatory motions of any kind could be within it, for supposing that there could, then, the edges of those rubbing against their environment of Substance and being continuous therewith would set the whole environment a-moving, which would be the whole universe a-moving, which would be impossible, substance filling all Space.

4. For Fluidity and Action then there requireth free scope with Empty Space. Portions in the interior of a mass of Substance must remain immovable unless there be vacuities therein, or unless they be released by the sides of the mass yielding into Empty Space. And any mass of Substance may freely Move in all its parts if *any* portion of its surface bound upon any Empty Space.

That how Substance could move were there not some unoccupied Spaces, is quite unthinkable.

TRUTH XIII.

SUBSTANCE, THOUGH IT FILL NOT ALL SPACE, MAY HAVE NEVERTHELESS AN *ENDLESS* EXTENSION THROUGHOUT SPACE.

Self-evidence of Truth XIII.

Can you think how Substance, though it fill not all Space, may have nevertheless an endless extension throughout space? Yes. Why, try and suppose it, and you will perceive that a shaft of Substance of any limited width might begin and have an extension onwards forever in one of the unending directions of Space, or a Shaft of Substance of any limited width might come from the endless depth of one of the unending directions of Space and have an extension onwards forever in an opposite or other direction of Space; and, of either or of both such shafts of Substance there might be a finite or an infinite number existent in Space. So therefore, Substance, though it fill not all Space, may have nevertheless and endless extension throughout Space: as is quite thinkable.

Comments on Truth XIII.

1. With this truth we are well able to conceive the perfect possibility of there being an *Infinite* Substantial Being apart from, and therefore

not inclusive of, other substantial beings. Or, from this truth it appears that an *infinite* substantial being, such as God, to be *infinite* does not necessitate the absolute occupation of entire Space to the exclusion or inclusion of other substantial beings. Space is able to hold an infinity of infinities. A shaft of Substance of infinite length though finite in thickness is nevertheless of infinite *quantity*; and being infinite in *quantity* though limited at the sides it nevertheless bears the title of, and is *Infinite.* And say, being thus infinite in *quantity* can the detaching of finite portions therefrom ever make it less than infinite? How many links would require to be taken from an endless chain to destroy the endlessness of the chain? All spirits out of The Great Spirit and The Great Spirit *infinite* still!

2. Strange to say, there could even be shafts of Substance each thus of infinite quantity in length, but each of different thicknesses; and having different thicknesses, some would be greater and some lesser than others though everyone of them would be infinite in quantity. Does it not appear plain that an infinite Shaft of Substance of a certain degree of thickness would have double strength of power in overcoming in collision another infinite shaft of Substance of only half that certain degree of thickness?

3. Who knows what immense substantial beings there may be in Space? Who knows but that there may be an infinite quantity of immense substantial beings in Space? Who knows what stupendous politics may be the rage all over Space? At any rate is there not a tremendous antagonism going on betwixt our God and Satan? But, our God—the God who upholds the world for us in which we dwell as well as the other worlds; and who upholds these bodies of ours through which we are enabled to behold and come into harmony with His creation; the God in whom we live, move and have our being: this *our* God deserves *our* loyalty. Are there more Gods than one? Well, at any rate, this much we believe from the testimony of our very eye-sight, that our God, the God in whom we live, move and have our being is *ONE* in and through all the range of stars *to as far as the waves of light extend.* For, that Force of gravity or cohesion, the product of Spirit-Power, is *One* Force holding or binding all the stars in their range and the etherial particles, as well as the very substance of each etherial particle so as to make the same elastic that it may vibrate into light.

4. As for the Triune nature of God.—Certainly, Universal Substance might possibly be divided in Space into Three equal and infinite divisions, so as that there might be Three Great Spirits, and these Three, in equal and infinite power and glory, One. But, to be One in actual person, *and at the same time*, to be Three in actual persons, cannot be. Is it not more consistent with the necessity of things to consider Father, Son and Spirit as three aspects of the One Great Being? That Great Being, Universal Substance, in whom we live, move, and have our being, is One God; and in His Omnipotent Will-Power as working through all nature we could consider Him as Father; and in His Omniscience working in the hearts of men we could consider Him as the "Spirit," and in His manifestation of Himself, not through a burning bush, but through a human organism, manifesting His wondrous character to men and

working out their salvation, we could admire Him, and adore, and could consider him thus as "Son." *Still, Christ, if He was a man, was entirely One with God in aim and purpose of Will:* See John xvii. 21-23.

5. But to return to Truth XIII. Its argument stands thus. That how the existence of unoccupied spaces in Space would hinder Substance from still being of endless extent throughout Space is quite unthinkable. Then, there is empty space in which God is not, in which there is nothing but empty space so to speak? Yes. But from Truth XIII. we see that God may be infinite in extent notwithstanding. God's omnipresence and infinity do not necessitate that He be all and everything of Being or Existence. Why, if you take omnipresence and infinity in that sense you exclude, you leave no room for the existence of any man, angel or devil. You leave no room for yourself. God does not occupy the actual, absolute, identical space that the you yourself, your own spirit-substance occupies. His Spirit surrounds yours, environs yours. Then again, although there is empty space God can move into and occupy that empty space, of course leaving empty space behind Him. And so He has full command of all Space.

6. An infinite Substance in Space, being conscious and being itself infinite in extent, will comprehend and fathom Infinity in a way that a finite substance never can, and will be able, perhaps, to know the necessity why there should be Substance inside Space and Time. And so "A God alone can comprehend a God." A finite substance though stretching out into infinitesimal thinness like a spider's thread, and though it should never break, but continue always to stretch out into the infinite, it could never become an *endless, infinite* thread.

7. If this great Substance in Space be a thing conscious, if it be Spirit, it should be able to move of itself, and this it does. It moves itself into Shapes and Holds itself in Shapes. This fact will be felt further on. But, were it moved thus by a thing external to itself, by a spirit external to itself; then this thing, this spirit, *moving*, must be a Substance.

TRUTH XIV.

WHETHER SUBSTANCE HAVE OR HAVE NOT AN ENDLESS EXTENSION THROUGHOUT SPACE WE CAN NEVER BE ABLE TO KNOW OF OURSELVES.

Self-evidence of Truth XIV.

Can you think how we can ever be able to know of ourselves whether Substance have or have not an endless extension throughout Space? No. Why, try to suppose how we ever can; and you will perceive that though we travelled at the greatest possible speed forever and ever and ever to explore the unending directions of Space we could never be able to know any more than we now do whether Substance have or have not an endless extension throughout Space, because we would never be able to reach all the unending

endlessness of Space to know whether Substance have or have not an endless extension there. So therefore, whether Substance have or have not an endless extension throughout Space we can never be able to know of ourselves: as it is unthinkable otherwise.

Comments on Truth XIV.

1. That conscious entity of one's self, that substantial thing beneath the scull-dome and somewhere within the brain, that thing which thinks, (and it must be a *substantial* thing for anything unsubstantial could not think,) that something, that substance which is one's conscious self is exceedingly apt and able at feeling conscious of the differences of various things with which it deals. In fact, to be conscious of the differences of things which come into contact with the conscious self is nothing more or less than Thought. Between certainty and conjecture there is a broad difference which strikes a conscious being plainly. That space is without bounds is a certainty which is felt from feeling the very nature of Space as it were, but that Substance is of endless extent in Space or that it is limited in its extent in Space is felt to be a conjecture from feeling the very nature of Substance, though from feeling that it *is* in Space it is no conjecture that it must be one or other of these ways. And so with all our considerations of Being or Existence we easily feel what is certainty and what is conjecture.

2. No finite being however immense is able of itself to know whether Substance be infinite in extent in Space or not. If the Great One tells us He is so, we will believe Him knowing His character, but in a strict sense "belief" is not "knowledge." Conscious beings are conscious of course at every point of their being; but what an awful consciousness must an infinite being have who is conscious at once all over the endless extent of his being! Such a being will be able to grasp, feel and fathom the infinite in a way that a finite one never can. I am speaking here literally of the largeness or infinity of actual bulk of individual, personal substance, for conscious being must be essence or substance of some sort: if you like, call it spirit-substance. Man's Spirit is a part off or from God's Spirit. Man is therefore able in a way to comprehend like God. Yet, considering God as infinite in very extent, Man in another way is not able to comprehend like God.

3. However, how we ever can know whether Substance actually be or be not of endless extent throughout Space, is quite unthinkable. This Truth gives us to know the nature of the "unknowable" so to speak. Here is the "unknowable"—How Substance may be arranged all over Space. And yet, here, it is only the *actual* mode which is unknowable; the various *possibilities* which may *possibly* be are knowable. Therefore there cannot be anything existent in the "unknowable" which is unthinkable. The infinite is quite thinkable by us to be infinite: we know that it is infinite. But it is not fathomable by us because it is unfathomable. Were it fathomable by a finite it would not be infinite.

4. Under this Truth XIV. let me say that fancy and imagination are very fine, but reality alone can satisfy. We will not concern ourselves at present with the curiosities, or conjectures of the unknowable. To speculate on what variety of starry Shapes there may probably be towards

the infinite ends of Space, or to speculate on what variety of events may happen in the so remote future which is as yet even beyond the range of God's own determinations, may be in its own place. But we will deal at present only with fixed, absolute certainty. Every one of us is bound to deal with the realities and certainties of Being or Existence. For if we refuse to deal with them, they at anyrate will most assuredly deal with us in actual experience. For, we ourselves actually exist. *We Positively Exist!!!*

5. Let us now pass from The Infinitely Great to the infinitely Little.

Truth XV.

YET, EVEN THE SMALLEST PARTICLE OF SUBSTANCE IS OF AN ENDLESS EXTENT IN ITS WAY, FOR IT GOES TO THE ENDLESS DEPTH OF THE INFINITESIMAL.

Self-evidence of Truth XV.

Can you think how even the smallest particle of Substance is of an endless extent in its way, or how it goes to the endless depth of the infinitesimal? Yes. Why, try to suppose the smallest particle of Substance, and at any rate you will perceive that it must have length, breadth, and thickness, and might therefore be divided, each of its divisions must still have length, breadth and thickness, and so each of them might therefore be divided, and each of their divisions divided the same again, and so on forever; as it is unthinkable a particle becoming so small as to lose length, breadth and thickness, or to lose its very being, which very being is the possibility of its further division. So therefore, even the smallest particle of Substance is of an endless extent in its way, for it goes to the endless depth of the infinitesimal: as is quite thinkable.

Comments on Truth XV.

1. "Even the *smallest* particle"—Critic, note here the verbiage; can there possibly be the *smallest?* For, that there is a limit to the depth of the infinitely little is quite unthinkable.

2. There is no end here. A full realisation of this is seldom or ever grasped, and yet its full realisation is absolutely necessary to the comprehension of the apparent complexity of Substance. Beyond the range of the telescope there is an infinite space, so also beyond the range of the microscope there is an infinite space. And immense as is the field of view that the microscope opens up, it is but a finite portion of the infinite beyond.

3. In the dim distance are the chemical molecules and atoms: and we are about as far from seeing them with our naked eyes as we should be of the words and letters of a newspaper placed about a third of a mile distant. In gases and liquids the chemical atoms and molecules though close together nevertheless do not touch but roll and move about like little worlds actually kept in their appointed orbits by a kind

of gravitation. And in solids the chemical atoms and molecules though they may be said to touch, as they hold firm to each other, they do so only at certain points of their surfaces, so that there are numerous interspaces large or small according to the sizes of the atoms or molecules, and the interspaces form pores in the solid, regular or irregular according to the shapes of the atoms or molecules as also according to the way in which they have come together or solidified.

4. Now, the Undulatory Theory of Light which obtains amongst the moderns necessitates the supposition that the chemical atoms and molecules float in a fluid called the Luminiferous Ether, wavelets or vibrations in which produce Light; and that this Ether thus circulates freely through the pores of solids, and lashes wavelike around all atoms and molecules and fills the vast spaces betwixt planets, suns and systems; that it is a great fluid in which all the stars and atoms are immersed, and which, in the revolution of the earth round the sun or in the revolution of worlds round worlds, passes through the interspaces of the atoms composing the earth or the worlds as freely as air passes through the trees of forests. How terrifically minute must the Ether particles be? Perhaps immensely as far beyond the chemical atoms in the awful depth of the infinitesimal as the chemical atoms are beyond our naked eyesight. Even an Ether particle is infinitely divisible conceivably. It is elastic and so has parts which hold together. There is no such thing conceivable as a final, indivisible point. And there never can be such a thing. There is no end here.

5. Take a few actual, practical illustrations to the Truth. Gold may be hammered so thin as that the fifty millionth part of a grain may be still visible. Two grains of a spider's thread would reach from London to Edinburgh. A grain of carmine red can be divided by solution of water into four million visible parts. A single grain of musk will scent the air of a room for years without losing any appreciable quantity of its weight and fresh air being continuously admitted. And by spectrum analysis we can prove the presence of the two hundred millionth part of a grain of certain metals. Why, a million live animalcula do not exceed the bulk of a grain of sand, and has not each animalculum a body and soul? Some one has shown that in a mass of animalcula no bigger than a grain of sand there may be ten thousand times more blood corpuscles than grains of sand in the mountain of Teneriffe.

6. There is no end here. There is no ultimate atom or particle. Every atom or particle however small is a *mass* of Substance; and were our spirits small in proportion, each atom or particle might seem a mountain; and no doubt there will be minute spirits to whom the chemical atoms will actually be worlds.

The chemical atoms actually worlds? Yes. And those atom-worlds made up of prodigiously smaller atom-worlds again, and these others the same, and so on to infinity. And now, with that idea do you think we could sound the depth of the infinitesimal? No. There is no end.

7. Some who have gazed upon the infinitely little have turned from it exclaiming that "Matter or Substance consists just of so many ultimate points of Force." Such is not the case; there is no such thing (and can be no such thing) as an *ultimate* point: for however small a point may be there might still be a smaller. So a child might exclaim

after gazing upon the starry universe that "It consists just of so many points of light." By the way, would those who start their theory of the universe on the assumption of a multitudinous number of various ultimate atoms or points of force all tending to aggregate peculiarly, explain what causes their tendency to peculiar aggregation, and more especially, what causes the Substance of which each of their ultimate atoms or points consists to hold or cohere so rigid together so as to form such ultimate atoms or points?

8. But here is an important fact which flows from Truth XV. The smallest speck of Spirit-substance is in itself of infinite depth. The smallest animalculum of Spirit-essence, so to speak, has in itself an infinity of parts. And so the smallest spirit will be infinite in its infinitesimality and will be able thus to claim citizenship with the infinities. The smallest speck of spirit-substance being infinitesimally infinite will have room sufficient within itself for hoarding if it likes an interminable record of experiences. Perhaps this is why the human spirit is able to wrestle with infinitude.

9. Substance or Matter then occupies a space, but does not occupy all Space. It may be of endless extent throughout Space nevertheless. But whether it actually be of endless extent throughout Space or not we never can know. Still it goes to the endless depth of the infinitely little. Proceed to the next Truth now.

TRUTH XVI.

SPIRIT IS SUBSTANCE, BECAUSE IT MUST OCCUPY OR FILL A SPACE.

Self-evidence of Truth XVI.

Can you think of Spirit as otherwise than a something which must occupy or fill a space? No. Why, try to suppose that it does not occupy or fill a space, and you will perceive that it can not then have being or existence at all. So therefore, Spirit is Substance, because it must occupy or fill a space: as it is unthinkable otherwise.

Comments on Truth XVI.

1. Spirit, or that which is conscious, or that which is capable of being conscious of the differences of various things when they affect it, which consciousness of the differences of things we call Thought: that then which thinks, viz., Spirit, must be *in* Space, as there is nowhere *out* Space.

Spirit, being a *something* inside Space, and not being Space itself nor Time, nor mere Motion, nor a mere abstract Shape, though it have Shape, or rather, though it can throw itself into any Shape it chooses: being a something which actually exists inside Space it must occupy or fill the space that it does occupy or fill, and therefore has the property of impenetrability, and so must be a Substance of some sort.

2. Ye wrangling materialistic and spiritualistic moderns; what about Spirit-Substance? What about the Substance of Spirit? What is the nature of the Substance of Spirit or Spirit-Substance, for unsubstantial or immaterial Spirit is nothing at all? Conscious Spirit must be something substantial, and therefore material. Matter is Spirit: is it not? Or what is Matter? Or what is Spirit?

3. Each Spirit, being a mass of conscious Substance, must have length, breadth and thickness, and must therefore have a Shape; but the Shape will be continually changing according to the voluntary, the spontaneous movements of the Spirit. And a Spirit, being a continuous mass of conscious Substance, will be conscious at every point of itself: so that any point or part of its surface being touched or acted upon, the whole mass will be conscious of the touch.

4. Each Spirit, being thus through and through a tremulous mass of conscious Substance having the power of voluntarily moving itself or parts of itself, and of thus throwing itself into any Shape it chooses, being thus one conscious mass, will in the exercise of its voluntary power of moving itself and of altering its Shape, as well as in the contacts it comes into with other Substance, be subject to sensations of variable degrees—pleasurable or painful.

Now, the opposing or thwarting of its "will" when it attempts moving itself or any part of itself will, no doubt, give to the conscious Spirit-substance sensation painful to the degree in which it is thwarted and opposed: and the aiding or abetting of its "will" when it attempts moving itself or any part of itself will, no doubt, give to the conscious Spirit-substance sensation pleasurable to the degree in which it is aided and abetted. That is the whole mystery of pleasure and pain.

Then, the first and chief lesson which the individual mass, so to speak, will learn by its experience will be that of keeping its whole Substance intact, of holding it firm, of (so far as it is able) never allowing any part to get severed and become totally detached, for, it will find that the greater its mass, so the greater its scope and its power.

And so, while altering its Shape, while elongating itself, or pressing itself through pores, or finding itself in collision with other Substance, or being in a surge of other Substance, its constant care will be to hold and have all its own Substance attached or intact. As it has the power of spontaneous movement, as it is able at will to move itself or any parts of itself, it will therefore be able to hold all itself together if it chooses, except some other Substance interpose and prevent. And while being thus continually intent in holding all its Substance together, while its will in this respect has become a fixed, habitual law throughout its being, then any external thing attempting to divide it or sever a part will, no doubt, be sorely against the "will," and accordingly will give pain to such and such a degree.

But what if some parts should be divided therefrom? Well, what else can the severed parts become but separate individuals, holding their own Substance and acting for themselves by experience in every respect the same as the mass of which they are the same Spirit-substance—essentially the same, only that they are smaller and have thus less scope and power.

Witness the division and sub-division of some of the lower forms of the Protozoa, the Amœbœa for instance, for an almost literal illustration

of the case. Almost? Yes. For the only difference is that the spirits of the Amœbœa are entangled with protoplasm, which is of other substance than that of their spirits, as our bodies are of other substance than that of our spirits.

5. Spirit, being thus through and through a tremulous mass of conscious Substance having the power of voluntarily moving itself or parts of itself, and of thus throwing itself into any Shape it chooses, will, it is evident, be able to make its Substance rigid or pliant at pleasure, or part rigid and part pliant; or any amount of parts within itself it will be able to make rigid or pliant. Supposing now a Vast Spirit (and Spirit must be Substance) having made itself thus rigid and solid in some parts of its Substance, and having allowed itself to be passive and pliant in other parts of its Substance, and supposing we ourselves were living and moving and having our being in amidst the Substance of such a Spirit, would we not while getting upon the rigid portions thereof consider the same to be solid ground, and would we not see in the solid ground according to its size and contour hills, mountains and valleys, as the case might be? And as for the pliant portions thereof, would we not find amongst them liquid, gaseous and etherial and other fluids as the case might be? So much for that: yet, Is it not suggestive of what actually is?

6. Our own and other spirits inhabiting organised floating tenements are too actively engaged attending to and adjusting their tenements to the various other environments as to come to the practical feeling of the actual Substance of their own Spirit-selves. But were they removed out of their tenements and taken for a time into pure empty space, so as that their conscious selves could not be engaged with any external, environing Substance at all; then each one would very soon arrive at the self-consciousness of its own Substance. Would each one *see* itself? Well, there would be no luminiferous ether to vibrate light for that purpose; but each one would feel and know itself in a manner which we all may yet after death experimentally try for ourselves.

7. Yet another idea. What Shape or Shapes should Spirit-Substance be most apt to throw itself into, seeing that it has inherent within it the prevailing purpose to hold all its Substance together to prevent any getting detached, and seeing that there is the external surge of other Spirit-Substances surrounding it liable to damage it, and more so if it be found in a disadvantageous Shape? Well, do you not think, that, with this prevailing purpose to hold together pervading all parts of its being, all parts of its being therefore will hold and press and crouch in together, and by so doing will form a perfect sphere, a globule? And the centre of which globule will be what but a centre of gravity, so to speak, towards which all parts of the Spirit-Substance will press in or weigh in heavily?

8. To go deep into the whole subject we perceive that what constitutes "Individuality" is the "Will." The "individual wills" prevent actual contact of spirits with spirits from becoming actual connection. A Spirit, however small it may be, is nevertheless a mass which as a whole has its own "will." And so this is it which keeps the various spirits while they move in constant contact with each other from coming

into actual connection with each other. Betwixt "contact" and "connection" there is a vast difference and individuality of wills in this respect makes the same apparent.

9. The human spirit being lodged within the brain must therefore continuously roll or graze against its environing walls, yet it is not conscious of any great pain on that account. The shivering of the optic nerve against the spirit gives it the sensation of light, and the shivering of the auditory nerve gives the sensation of sound. And such like sensations are pleasurable when not carried to extreme. And such like sensations are caused within the spirit, by the spirit being affected with motions from without. Now the question comes, How will we, in our reckless freedom revelling in amidst the spirit-substance of the Great One—How will we affect Him? He must be conscious thereof. Yes, but as He is so infinite in comparison to us, all our motions taking all together may affect Him only like wavelets of a summer's breeze.

Still, by doing or not doing what He wills us to do, we can verily give Him pleasure or pain. Methinks that if a mass of the Universal Substance as large and as firm as the earth were violently riven asunder against the Will, that that would cause Him pain.

10. When we reflect upon the immensity of the Mind of the Universal Being we are dazed. All the geologic stratas of the innumerable worlds with all their records must be within His consciousness, and all the memories stored in every organism are also before Him as His memory. What a Mind is this!

TRUTH XVII.

SUBSTANCE IS SPIRIT, BECAUSE IT MOVES ITSELF INTO SHAPES.

Self-evidence of Truth XVII.

Can you think of Substance starting to Move of itself without it being conscious? No. Why, try and suppose Substance isolated in empty space and there starting to Move of itself, and you will perceive that if it starts to Move of itself, being isolated in empty space, it must do so out of its conscious Will. So therefore, Substance is Spirit, because it Moves itself into Shapes: as it is unthinkable otherwise.

Comments on Truth XVII.

1. "The universe consists of a Substance in movement" said a French philosopher. But the question is, What is the cause of its Movement? or How did it start into Motion?

No doubt, we can conceive the possibility of Substance as one whole mass moving on in a straight line through an infinite empty space from everlasting to everlasting. Eternal Motion is only possible thus. And the material universe as it now is, may or may not be moving as a whole in this way. Yet though it actually were so moving, what good would such Motion do? As for an Eternal Motion of Substance in one whole around its own axis, there is the question, What would keep the Substance a-holding together? That question answered would show Motion's

origin. And yet, were there even an Eternal, axial Motion of Substance, what good would such Motion do?

But, the movement or Motion we would account for is that of Substance amid Substance. Within itself in Space the Universal Substance is actually now in movement. And therein Motions opposing Motions prevent Motions. And had this whole Motion been *from* everlasting, surely by opposing itself and preventing itself thus, it had destroyed itself or reached equilibrium long ago. The question is, What started or What stirs up this Motion? Why, what else could but a Will-Power? Will-Power actually exists: and what is an *Act* at *Will* but an origination of Motion?

2. But besides all this, what about The Holding Together? Not only is it evident that the universal Substance is moving for a Purpose, but it has already Moved itself into various Shapes *in which it is firmly holding itself*. Here is the question of questions: What makes Substance hold together in a Shape or Shapes? That is the question of questions. What makes the Substance in the atom hold or cohere or gravitate so firmly together that the atom seems almost impossible to be broken? And what makes the atoms hold or cohere or gravitate together into variously Shaped little masses, called molecules, which make all the apparent differences of Substance? And what makes these molecules hold or cohere or gravitate together into larger masses? And what makes the larger masses hold or cohere or gravitate together into worlds? And what makes worlds hold or cohere or gravitate together into systems? Surely no one thinks that the universal Motions getting tired take to resting themselves for a time in this fashion by crushing Substance together. What causes this gravitating, cohering, or holding together of Substance? Why, what else could but a Will-Power? At "Will" a conscious agent is able to act or press so as to start Motion, and is also able to continue the pressure though the Motion is resisted. And so, "Will" is the *cause* of the holding or cohering or gravitating together of Substance: I defy any conscious being to think or conceive or produce any other cause capable. And as we have already seen and will yet further see that Spirit must be a Substance which can make itself rigid or pliable at will: so then, this universal Substance or Matter in Space must be a Spirit-Substance as it has moved itself into Shapes of sublime order, and as it holds itself so together as naught else but conscious Spirit-Substance could do.

3. But might there not be two actual occupiers in Space—a conscious Substance and an unconscious Substance? And might it not be the former which moves the latter into Shapes and holds it in Shapes? Such questioning is a frequent stage in the progress of thought, upon which many have sat down. When we look upon the universe and behold that tendency of universal Substance to aggregate together, we may first, as it were, suppose it to be a necessary law of Substance so to do; then at length we perceive that an adequate cause is necessary, and so we conceive a pervading Spirit as that cause. So far good: but sitting down here we will shrink Spirit into an immaterial nothing. Spirit is that which acts, acting it must Move; moving it must be a moving Thing, a Substance. And it is the universal Substance itself which acts, moves, and holds together in Shapes.

4. Now, does any one suppose "This Holding Together" to be caused entirely by surrounding pressures? If so: how now will an atom revolve with the idea? However, it is just the surrounding pressures we would wish to have explained. What is the cause of them? Eternal Force of Motion does some one say? Why, when the Force of Motion opposes the Force of Motion, the Force is destroyed. But "Will" originates "Force." Do you not acknowledge that? Then do not obstinately, deliberately and falsely deny. Eternal Motion could never create Will-Force. And note well, Conscious Spirit actually does exist; it actually exists.

5. With some this "Holding, Cohering, or Gravitating Together" of Substance is especially termed "Force." This "Force" cannot be aught but the continuous action of Divine Volition. It is this "Force" which gives the firmness to matter and so makes it elastic. The result of a Will-action of Spirit is a pressure, a "Force" which would cause Motion if not resisted. The Acting or Action of Spirit is what? Shall we call it "Will," or shall we call it "Force?" It is Will-Force. It is the Creator of the Energy of Motion. But the Energy of Motion others will also term "Force:" and so here is where the confusion is.

6. The Identity of Matter with Spirit: this is the gist of it all. Matter actually conscious: this is what we are driving at. Here it is—Substance, actually Spirit; its coherency being Will-pressure: the earth and the heavens but a mere system of Shapes caused thereby. Why, Spirit moves and acts and nothing can move and act but a Substance.

Modern science resolves the universe into Matter, Force and Motion. This in other words is simply Spirit-substance, Will-pressure and Motion.

7. Substance can attenuate itself then infinitesimally and so pass through infinitesimal pores of Substance, and at Will throw itself into rigid visible Shape again. Think even of the luminiferous ether circulating through interatomic spaces and perceive how a spirit could come in, the doors being shut, and then throw itself into any Shape. The very fact of "Motion" is proof that Substance has Will-Force, or that Substance is Spirit. Substance can and does Move itself into Shapes. "Matter is Mindstuff" says one. Matter is Spirit then, because it *Moves* itself into *Shapes*. Here we come in sight of Motion and Shapes, the two last departments of Being or Existence: Time, Space and Substance being the first three. By the way, the Sphere appears to be the most frequent Shape chosen. The purpose may be because that that Shape is less liable than any other to be dis-shaped by accident; or because the Sphere is of all Shapes the Shape of beauty and order; or because of necessity flowing from the action of the Substance holding itself all together. At any rate the fact of the Sphere-Shape prominent throughout nature is in itself proof of Mindstuff being builder and architect. "Nature centres into balls" says Emerson; and if I remember aright these also are his words which follow—"could we but know the meaning thereof?"

8. Substance is Spirit: yes, it is the "that" which thinks, the *that* which is conscious; and it can only be conscious of things which affect it, things which come into contact with it. That Substance or Matter *is* Spirit cannot be disproved. Whereas it is evident that Substance or Matter has all the properties usually ascribed to "immaterial" (?) Spirit;

that it Moves itself of its own accord or has voluntary motion; that it can assume any shape it chooses; that it can hold itself firmly together in Shapes, or that it is alive with cohesive or gravitative force; and that the various Shapes into which it has actually thrown itself are the visible objects which make up what we call the Creation. This is the climax and copestone of science, this is the finish and fulness of philosophy—downright, absolute Truth.

9. Spirit is Matter, and this is the gist of it all. The popular creed which holds Spirit to be a something *immaterial* is wrong at the very basis. And the basis being wrong, the whole superstructure upon it, if not wrong also, must nevertheless be in a dangerous condition. However much the meaning of the term "immaterial" may be construed, the popular notion takes it to be "wanting impenetrability." But with the right notion of what Spirit is, there is the foundation for a strong, unshakable religion.

10. As for "caused or uncaused volition," it is against common-sense and experience to suppose that we have no choice in our actions. We think that we are free, and we cannot think otherwise. The reason or motive for action the spirit itself chooses, and therefore in that sense creates its motive of action. The spirit itself is a free agent in its own acts. If circumstances drive it against its choice and overpower even the opposition of its will-action it is not there responsible. But in the multitude of things in which it has choice there it is responsible. Of various, equal uneasinesses or motives weighing upon the spirit, the one which moves it to action has been created heaviest by the spirit itself. The spirit itself gives the casting vote to one or other of the reasons which affect it and thus goes off in action, and this it does of its free choice.

TRUTH XVIII.

SPIRIT IS NEITHER TIME NOR SPACE NOR MOTION NOR SHAPES, BUT MUST BE SUBSTANCE.

Self-evidence of Truth XVIII.

Can you think of either Time or Space or Motion or Shapes or aught else except Substance, as being conscious Spirit? No. Why, try to suppose Spirit as being either Time or Space or Motion or Shapes or aught else except Substance, and you will perceive that Spirit must be a Substance. So therefore, Spirit is neither Time nor Space nor Motion nor Shapes, but must be a Substance: as it is unthinkable otherwise.

Comments on Truth XVIII.

1. Can you think of Time as being a conscious something? No. Can you think of Space as being a conscious something? No. Can you think of Motion as being a conscious something? No. Can you

think of a mere abstract Shape as being a conscious something? No. But can you think of Substance as being in itself a conscious something? Yes.

Again, can you think of Spirit as being but Time? No. Can you think of Spirit as being but Space? No. Can you think of Spirit as being but Motion? No. Can you think of Spirit as being but a mere abstract Shape? No. But can you think of Spirit as being a Substance? Yes. It must be a Substance.

It is ridiculous to think that Time thinks, or that Space thinks, or that Motion thinks, or that mere abstract Shapes think, but not quite so ridiculous to think that Substance thinks. In fact, it is utterly ridiculous to think that aught else but a tangible something can be capable of thinking or of being conscious.

But how does Substance think? This cannot be explained in terms of Motion any more than it can ever be explained in terms of Motion how Spirit thinks. It is enough to know that Substance is Spirit, is the thinker, is the actual conscious thing itself, and that by being conscious of things which affect it it thus thinks. The objects of which one is conscious may come and go, but the being conscious of them is not a process of Motion at all.

2. Spirit is—What? It is that something which is conscious. Think on this again: it is the thing which is conscious. But, conscious of what? Conscious of external objects which affect it. Why, it must be a Substance. Substance is Spirit, that is, Substance is conscious. But consciousness (note the word) does not necessarily signify self-consciousness, for there can be consciousness without *self*-consciousness. It signifies "being conscious" of anything. Some time may be taken to arrive at the consciousness of Self. We can be conscious of a multitude of things before being conscious of Self.

3. What now do you know about Matter? And what now do you know about Spirit? This much, that the one is the other, or that they are one and the same. Spirit must be an object in existence as Matter is. And Matter is Spirit. Is not this Materialism and Spiritualism with a vengeance? This position is unique. Whoever holds it must look out for being jammed betwixt materialists and spiritualists. It is now no more Matter *and* Spirit, for matter is Spirit. Matter is spirit and spirit is matter: much matter lies in the spirit of this truth which to a true spirit matters much.

4. What is Motion? 'Tis but the mere *shifting* of Substance from one place to another, and however complex Motion may become it can never be aught else but the mere *shifting* of Substance; and yet some so called Thinkers are trying to think that Spirit or Conscious Being is the product of complex Motion. Others again are trying to think that Spirit or Conscious Being is the product of some complex Shape or Shapes into which Substance is cast. Upon such flimsy fallacies myriads of minds are being gibbeted. Why, it is just this: spirit or soul exists; it cannot be Time, it cannot be Space, though it must be in these; it cannot be Motion, it cannot be a mere Shape, though it be capable of moving and of taking a shape; it cannot be any mere abstraction of existent Substance: it must therefore be Substance itself. Again, Spirit or Soul must occupy a space; and as it is inconceivable of it being mere

Time, or Space, or Motion, or Shapes, its occupying a space shows it has the property of impenetrability, and what has that property we call Substance or Matter, and hence, Substance or Matter is spirit or soul. Spirit or Soul or Mind or Intelligence—which? Well, all more or less apply to that which is conscious. Yet an idea is not a Substance: an idea is the Spirit's consciousness of some reality, but the Spirit is Substance.

5. Being or Existence is,—sure as the most certain sure. I am. I know that I am: I am therefore a conscious being. If I have not always been I must have at anyrate been from universal conscious being. And so conscious being must have been and must be eternal,—sure as the most certain sure. This conscious being of one's self is conscious only of what is presented to it, or of what comes in contact with it. How could it be otherwise? It may also be conscious of impressions left upon it by things which have come in contact with it. Still, its consciousness is only of things which directly affect it. It is in itself *a* conscious being; yes, but conscious of what? Why, of things which affect it. When things affect it, it will be conscious of the comparative differences of the effects they produce upon it, and it will thus be enabled to infer pretty much what the things are in themselves. If left alone in blank, empty space, as that nought substantial will affect it from without, it will of course be unconscious of any tangible environment, as in that condition there will be no tangible environment to be conscious of, but, as it is in itself a conscious something, a Substance, it will certainly come to be conscious of itself and of Space in which it is in, by moving some part of itself against some other part of itself,—sure as the most certain sure. A conscious, existent entity cannot but be conscious of the Everpresent Always or of the Always Everpresent. But give me an environment, and let it be The Great Spirit, God, chiefly.

6. To conclude, Substance or Matter is the *that* that thinks, the *that* that is conscious or Spirit. For, that how Substance can move itself as it does into Shapes of creation, or that how Substance can cohere, gravitate or hold itself firmly together as it does in those Shapes, except it be Spirit: is quite unthinkable.

And, Spirit, or the *that* which thinks, the *that* which is conscious is Substance or Matter. For, that how Spirit can exist as it does in Space otherwise than a Substance occupying a Space, or that how Spirit can Move and act as it does, except it be Substance: is quite unthinkable.

TIME, SPACE & SUBSTANCE.

TRUTH XIX.

TIME, SPACE AND SUBSTANCE CONSTITUTE UNCREATED BEING OR EXISTENCE.

Self-evidence of Truth XIX.

Can you think of Time, Space and Substance as constituting created being or existence? No. Why, try to suppose Time, Space and Substance

as having been created, and you will perceive that their supposed Creator must have been uncreated and must also be or have been Himself a Substance in Space and Time. So therefore, Time, Space and Substance constitute uncreated being or existence: as it is unthinkable otherwise.

Comments on Truth XIX.

1. That an uncreated Creator of any creation could be aught else but a Great Substance in Space and in Time is quite unthinkable.

2. Truth XIX. coupled with Truth XXXII. makes the sublime fact that "Time, Space and Substance" is the Increate, and "Motion and Shapes" the Create. The Everlasting Substance in Space and in Time throws itself into a transitory system of Shapes in Motion; which Shapes in Motion are the earth and the heavens or what we call the Creation. Underlying and making all the transitory Shapes of creation is this Everlasting Substance.

3. Behold, inhabiting Time and Space the Great One whose works are Motion and Shapes! That this Great, Conscious Substance, this Great Spirit does exist, it must always have existed, and always must exist. The Name by which He named Himself reaches a height of philosophy above which we cannot get. Here it is—listen, "I AM That I AM," or as the revised version has it, "I AM Because I AM." Had this Great Being never been, Motion and Shapes had never been, and what then had been a blank Time and Space but blankness indeed. Oh! This is the Eternal Glory in Time and Space, This Great, Conscious Substance. This is the "That" that "Is."

4. Our spirits and all other spirits must have been parts detached from the Great One, the Great Spirit-Substance, or they must have been of themselves from everlasting. For, could God create from nothing a being greater than Himself? No. Could He create from nothing a being equal to Himself? No. Did He create Himself at all? No. Could He make Himself greater by creating from nothing more Spirit-Substance to Himself? No. Could He annihilate Himself or even make Himself lesser by annihilating any portion of Himself? No. Well then, neither could He create out of nothing our or other spirits, nor annihilate the Substance of our or other spirits. So, our spirits and all other spirits must have been parts from the Great, Universal, Spirit-Substance detached, or they must have been of themselves from everlasting. Why, when we consider that His Spirit-essence never was made or created, how do we consider other Spirit-essences to have been made or created? But what if the whole is but a universe of conscious atoms? "Then each atom asserting its indisputable right to dance would form a universe of dust," and so Young in his Night Thoughts concludes that "A Godhead reigns."

5. This mighty Spirit-substance diluted in Space with multitudinous Motions—what then? This Immense Mass and the masses detached—what then? The Infinite may give forth the finite and be the Infinite still. Yes. But finite spirits having emanated might be absorbed again. Would it be justice? Ah! I think we must leave it to Love. Yet, will there not be numerous portions of the Great Mass attenuating, detaching and connecting again ere self-conscious individuality sets upon

them? Do not all the spirits of the animal creation which come forth mailed for a time in various organisms, do they not all merge in Him again?

Says Milton:—

> And if our substance be indeed divine
> And this etherial essence cannot fail—
>
> What then?

Shelly, did you think that:—

> The pure spirit shall flow
> Back to the burning fountain whence it came,
> A portion of the Eternal which must glow
> Through Time and change unquenchably the same?

Then—What then?

6. A human spirit is a definite *Mass* of spirit-substance, and therefore it is perfectly plain that although the Substance is forever indestructible the *Mass* is not. The *Mass* may be divided and sub-divided and scattered abroad and thus destroyed; yet, the particles of spirit-substance wherever they be cannot cease to be bits of conscious being. The individual being of a human spirit then is dependant upon that Great Power that environs it, that Great God in whom it lives, moves and has its being. How long could it hold itself together against His might? A full realisation of this should make us humble and willing to do His will. And, "The gift of God is Eternal Life through Jesus Christ our Lord."

7. From "Natural Law in the Spiritual World" we gather this grand and glorious idea. This piece of conscious entity which constitutes the Me myself, or that piece which constitutes the You yourself when in correspondence with the vibrations of the air by the medium of the ear it is then *alive* to sound: when in correspondence with the vibrations of the ether by the medium of the eye it is then *alive* to light: and when in correspondence or communion in intelligent consciousness or spiritually with the Great Spirit by the legal medium of Jesus Christ it is then *alive* to God. But when broken off correspondence with these, it is dead to sound, dead to light, dead to God; even although it be literally immersed in God. What is the main concern for us then? It is this: to be conscious continually of being in right relationship with God. This is Eternal Life.

8. What is a conscious being if it have nothing to be conscious of? It is well that we have a great environment of Universal Substance of which to be conscious and in which to delight. While as for the Universal Substance, The Great Being Himself, what can He be more conscious of, and in what can He have more delight, than the beings that live, move and have their being in him. Thou God seest us.

MOTION.

TRUTH XX.

MOTION IS NEITHER TIME NOR SPACE NOR SUBSTANCE NOR SHAPES, BUT SIMPLY MOTION.

Self-evidence of Truth XX.

Can you think of Motion as being Time or Space or Substance or mere Shapes? No. Motion has no comparison to aught but itself, and cannot be defined in terms of aught but itself, and therefore, Motion is simply Motion.

Comments on Truth XX.

1. Motion. Here now is another great *reality*. Strictly speaking Motion is not a *thing*; only Substance is the *thing*. Motion is nevertheless a grand reality.

2. Substance, Space and Time are absolutely essential to it. It is a possibility flowing from those three. Let us think and we will perceive that without those three Motion would be impossible. There could be no Motion without a Substance to move and a Space to move in and a Time taken for the moving.

3. Also, according as the quantities are altered of Substance, Space and Time which come into combination, so to speak, or which give the conditions necessary for Motion, so there are varieties of Motion. Given a definite mass of Substance shifting over a mile of Space in one *minute* of Time and we get Motion; but if again but one *second* of Time be given we still get Motion but a different kind from the former on account of the different quantity of Time introduced; and were the quantity of Space or of Substance changed we would have other variety likewise.

4. There are glorious possibilities of Motion seldom thought upon. Immense distances may, so to speak, be brought nigh. Some starry masses shift over millions of miles in a moment. Distance avails not on account of the glorious possibilities of Motion. This department of Being or Existence, this sublime reality, Motion, is extremely marvellous. Atoms can vibrate millions and millions of times in a second. It becomes a question, when we think of the enormous and terrific possibilities of Motion in its speed, whether or not there can be a limit to its swiftness; as also, when we consider the infinitesimality of Space and Substance, whether or not there can be a limit to its slowness.

5. Motion is proof of the existence of God. "The universe consists of a substance in movement," say the philosophers. Herein is Motion of practical account. Motion is merely the *shifting* of a mass of Substance from one place to another. And not only can we guide and direct, impel or impede Motion already begun, but we can, if we choose, *shift*

masses of Substance from one place to another, and so we by our wills can create Motion. We ourselves however being small, our will-actions have but small scope. The Great Being over all, and through all, can by His will-action heave worlds millions and millions of miles in a second, and set atoms a vibrating millions and millions of times in a second.

6. Motion is one-half of the creation. Immense is the Motion of systems, suns, planets, etc., in all their variety of revolutions; of oceans, seas, rivers, etc., in all their variety of billowy surge and cataract; and of the wind in all its variety of whirling and sweeping tempest. Yet not less immense is the Motion of the minute, or so-called ultimate particles of Substance, of which we have Light in all its variety of Colour, Sound in all its variety of Tone, Heat in all its mild and fierce potency, and Electricity and Magnetism in all their yet undiscovered wonders. What marvellous phenomena from Motion of the minute, or so-called ultimate particles of Substance! Motion is one-half of the creation, the mere Shapes or configuration of masses and particles being the other half.

7. Now, betwixt Substance and Motion lies this Truth:—

SPIRIT BEING A SUBSTANCE, VARIETIES OF MOTIONS BEATING AGAINST IT GIVE IT VARIETIES OF SENSATIONS.

For, Can you think how Spirit being a Substance, varieties of Motions beating against it would otherwise than give it varieties of sensations? No. Why, try to suppose varieties of Motions to be beating upon the surface of a conscious Substance without it being conscious thereof, or without it feeling sensations therefrom, and you will perceive that the Substance being conscious must, of course, then be conscious of the varieties of Motion beating against it, must therefore have the consciousness thereof, or feel effects or sensations therefrom. So therefore, Spirit being a Substance, varieties of Motions beating against it give it varieties of sensations: as it is unthinkable otherwise.

This then must be the result, Substance being Spirit; well; rather, Spirit being a Substance, which it *must* be. Influences, shall we say, from complex modes of Motion of the minute, or so-called ultimate particles fall upon the conscious-being. This results from the nature of conscious-being. Motions affect the conscious-being thus. The lightning-flash and the thunder-roll are mere motions, but how they thrill the soul! So, by varieties of Motions from without beating upon the conscious-beings of ourselves, we become conscious of varieties of sensations. And as there is the possibility of there being endless varieties of Motions, there is therefore the possibility for us of endless varieties of sensations. There will then be always something new for us in futurity; for the infinite complexities of Motions which can exist have not as yet come in contact with or affected the conscious Substance of ourselves, and so, of the feelings or sensations which they can effect in us, we, having not yet had experience of them, can have no idea or conception further than that they will be of certain characteristic and peculiar degrees of pleasure and pain. Can we think of limits to the degrees of pleasure or pain any more than to the degrees of the swiftness or slowness of Motion? If there be no limits, then from the very nature of the case we cannot have as yet experienced all sensations possible for us to experience.

Now, that our spirits should be mailed with bodies, it would seem necessary under present conditions. For, were the conscious Substance of ourselves exposed naked to all the haphazards of the environment to which the body is, it would be in a state of utter confusion and danger. The vibrating of air which gives Sound, and the vibrating of the ether which gives Light, would both vibrate against it simultaneously, so that it would not be well able to distinguish betwixt both. But being encased in an organism where by the special inlets of eye and ear those respective vibrations are let in to it, filtered, so to speak, by themselves, the spirit has then the possibility of knowing and distinguishing betwixt them. To man on this earth it would seem that the body is essential to his well-being, as houses of habitation are. But the body is a mere floating tenement, Moved about here and there by its inhabitant spirit. Yet though Moved about thus, there are floods of force and Motion in the body which are not caused by the inhabitant spirit, as there are floods of force and Motion in the fire and steam of a locomotive engine, which are not the direct effect of the engineer who uses and manages them.

TRUTH XXI.

MOTION THOUGH BEING *IN* SPACE FILLS OR OCCUPIES *NO* SPACE.

Self-evidence of Truth XXI.

Can you think of Motion being in Space as filling or occupying any space? No. Why, try to suppose so and you will perceive that if Motion filled or occupied a space it would then be a something the same as Substance, but as it is, it is merely the shifting of Substance from one place in Space to another place in Space. So therefore, Motion though being in Space fills or occupies no space: as it is unthinkable otherwise.

Comments on Truth XXI.

1. Motion then is the *mere shifting* of Substance from one place to another place. How now ridiculous and false is the idea of some atheistic thinkers who have tried to think "consciousness" to be the actual and created product of some kind of complex Motion; as if Motion, which is a mere shifting, a mere unsubstantiality, as if such could ever produce the substantial fact of consciousness by whatever conceivable complexity into which mere shifting could shift. "Motion produces nothing but Motion," say the philosophers in answer to them. But Motion does not even as much as produce Motion. Motion continues itself on into Motion, but cannot produce Motion, for how can it produce itself when it is already produced. Instead of Motion producing "consciousness," it is "consciousness" that produces Motion. And further, consciousness only, consciousness can alone produce Motion.

2. Of course, Motion may be said to produce impressions on the consciousness. Aerial vibrations and *ether*ial vibrations beating against or acting upon the conscious substance through the medium of the ear

and eye produce in the conscious substance the sensations of sound and of light; but without the conscious substance which alone has the consciousness, what consciousness could Motion ever produce? In fact, Motion or anything else in being *is known* to be in being only by the "conscious knowing" of the knowing conscious substance which conscious knowing we call "consciousness."

3. And this, then, the mere *shifting* of Substance is Motion; and it is produced by the will-power of a something conscious. Well, but if there be no free place for the Substance to *shift* into, if its passage be altogether blocked and opposed, then although the Substance has received a blow of pressure-force by the action of will, or although the will continues to give a pressure-force against the Substance, nevertheless, there is *no* Motion and can be none until the Substance actually *shifts* its place: for instance, a man pressing against a huge stone to overturn it; he may press or push never so hard, there is no Motion of the stone until it shifts or moves.

4. And here now is the great fact of the existence of "Force"; and herein is the difference betwixt it and "Motion." Force proper is the *pressure* of Substance against Substance, and therefore not actual Motion. If this pressure-force were not opposed it would produce Motion. Hence, it has been agreed that about the best definition of "Force" is "That which produces or resists Motion." But from the fact of Substance being Spirit we find the cause of "Force." Its cause is a "will." It is will-action. This "Pressure" of Substance against Substance, this "Force" increases or decreases, begins or ceases just as "will" chooses to press or give pressure. And, if the pressure-force is to be persistent the "will" requires to continue the energy: for instance, I clench either of my hands, or I clasp them both together firm; the pressure thus produced is caused by my will, and it begins or ceases, increases or decreases just as my will chooses, or rather, just as I choose, or as I "will" to do so, or still more correct, just as "*I do*" so. Now, if I determine to continue a certain uniform degree of pressure in thus pressing my hands together, and the while that my will-action is so doing, some other individual interposes and with a greater degree of "force" pushes open my hands or holds back my fingers, they will nevertheless *weigh* or press against the power which thus interposes, and the moment the interposition is gone they will *fall* again to where they were before.

And so, the continued pressing or holding together of Universal Substance is the same. What causes the Substance of the earth to gravitate or cohere or hold together? or the Substance of each star the same? or the Substance of each atom the same? What, but that Substance is Spirit, and it thus chooses or wills to clench portions of itself, some in the Shapes of stars and some in the Shapes of atoms. And this Universal Substance is *One* Spirit, for it holds and moves all those Shapes together in *one* universal system.

5. "Matter" and "Force" and "Motion" otherwise than as "Spirit-substance" and "Will-pressure" and "Motion" are quite unthinkable.

TRUTH XXII.

MOTION CAN HAVE A BEGINNING TO BE AND A CEASING TO BE, UNLIKE SUBSTANCE.

Self-evidence of Truth XXII.

Can you think how Motion, unlike Substance, can have a beginning to be and a ceasing to be? Yes. Why, try and suppose so and you will perceive that, Substance being Spirit, and Motion being the mere shifting of Substance from one position in Space to another position in Space, as the Spirit-substance acting at will chooses to shift itself from one position in Space to another position in Space, or simply, if Spirit-substance at will moves itself or refrains from moving itself, Motion will come into being or go out of being. So therefore, Motion can have a beginning to be and a ceasing to be, unlike Substance: as is quite thinkable.

Comments on Truth XXII.

1. When we consider Substance as Conscious Spirit we plainly perceive that Motion may have a beginning to be and a ceasing to be whensoever the Conscious Spirit chooses to move itself or to refrain from moving itself. So although we cannot think of Substance or Space or Time as having a beginning to be or a ceasing to be, nevertheless, Motion is different. Motion being but the shifting of Substance from one place to another place, it may therefore have a beginning to be and a ceasing to be, yet not without a *cause*; and the *cause* must be external to Motion itself, for not of itself can Motion begin to be or cease to be; but *Conscious* spirit of *itself* can begin to move or cease to move. The cause of the beginning or ceasing of Motion then is in Substance: it flows from the very nature of Conscious Spirit.

2. What about Force and Energy? Well, Substance being Spirit the Will-action thereof is the Force that produces or resists the Energy of Motion. You cannot think of any other "force" capable of producing or resisting the Energy of Motion except Will-action. Will-action is the only cause thinkable. So therefore, Spirit being Substance the Will-action thereof is "Force," is *the* "Force" which produces or resists the "Energy" of Motion: as it is unthinkable otherwise.

3. By analysing this in thought further, we perceive that, Motion, or rather a mass of temporarily-passive Substance in Motion, is carried with the Energy imparted to it by the Will-action which first started or propelled it; and the moment that this Energy which carries it comes in collision with an equal opposing Energy, both the colliding Energies are spent and destroyed and cease to be. They cannot continue to press against each other and so resolve themselves into pressure-force: for the Energy of Motion is not "Will" itself, and cannot "act" like Will. They cannot rebound; the Energies can not: for a *rebound* is caused by Will-action in Substance holding it together and so making it elastic. The only thinkable result is that they will be stayed, stopped and made to cease to be. And, for more energies to be at the place of

collision, "Will" would require to propel or project thither other masses of Substance with Energies, or would require to be there to renew or continue the Energy.

4. Spirit-substance, therefore, by an act of will creates a "pressure-force" which produces the Energy of Motion; and this Energy of Motion is destroyed by a similar Counter-Energy. So that from this we see that the universal "Force" of the pressure of Substance against Substance (viz., Cohesion and Gravitation) must be upheld by the continuous Action of Will.

5. Substance being Spirit, its Will-action is the Force that produces or resists the Energy of Motion. Matter has Power *because* Matter is Spirit.

6. Amongst the variety of words used concerning this *reality* which is the effect or product of spirit action, viz., *Power*, it is to be hoped that we will steer clear of confusion by perceiving a well-marked difference always betwixt the strength-power, velocity, force or energy of Actual Motion and that power or Force Proper of the holding together or pressure of Substance against Substance, which causes the apparent attractions.

7. Here would be a splendid Life Work, A "Magnum Opus" as they call it. Yes, it would certainly be worth the while if any one in these modern days staked their whole life on the elaborating and celebrating the Fact, that "the proof of God's existence is because everything is in Motion." Motion must have its start, or must originate in Mind. Why does a stone fall to the ground? Because of Gravity; because of Attraction. What is Gravity, what is Attraction? Power. What sort of Power? Why, don't you see, must be Will-power. All Power or Forces are what but a pushing together or pressures, and must be the outcome of Will-action. They in all their actions cannot cause "Will," but "Will" can cause them. "Two and two make four." It is inconceivable they could otherwise. This *must* be so. But, "Matter gravitates." It is conceivable however that it could otherwise. It is conceivable that it might not gravitate, or that it might fall up instead of down: and so a cause is required for this phenomenon that "Matter gravitates"; and that cause must be "Will." However here we see the distinction in respect of Absolute Verity of the two realms, the realm of metaphyics, and the realm of physics.

8. "Will" exists: that in itself is sufficient. What is all the harangue over the word "Free-will" about? The very word "Will" in itself expresses "freedom," without the aid of the superfluous prefix "Free." "Will" exists; there cannot be "Will" except it be "Free-will." And what is all the harangue about "caused or uncaused volition"? "Will" implies Mind, it implies an Intelligent Spirit. You cannot have "Will" without a "Spirit," or "Spirit" without a "Will." The "Conscious Thing" left "Motionless" in "Empty Space" would have a *sufficient motive* for "Will-Action" from the mere consciousness of itself and of its empty environment if it "chose." There is a *reason* and it ought to be a good one for every will-action as the agent is responsible: and the *reason* is the motive to will-action which causes Motion but the *reason* is not Motion. The reason *too* is at the spirit's own creation.

9. Will exists. As the agent chooses it can move or not move; it can move right or left, up or down, backwards or forwards as it chooses. Here is an independent "Force." Motion can produce nought but Motion, nay it can only *continue* Motion, therefore it cannot produce "Will." But "Will" creates Motion and destroys it by moving as it chooses. What can create "Will?" All other "Forces" mixing in the most intricate manner could never produce a "Force" like this. Why, this must be uncreated and eternal.

10. Yet, "Will" in itself is not "Force." Also, would it not be better to say "That" which has "Will" is "Free" instead of saying that the "Will" is "Free," for it is self-evident that "Will" means "Freedom."

If "Will" chooses not to cause a Pressure, still the "Will" is there; the will-substance, spirit-essence, or matter without Force, so to speak, is there. This substance, essence or matter would have resistance, would prove itself by being impenetrable were it jammed into a corner. It would be indestructible, The manifestation of the action of a "Will" in causing Pressure towards Motion, this is Force. But Matter is conscious: the universe consists of a Substance in movement; that Substance is Mindstuff.

TRUTH XXIII.

MOTION HAS A BEGINNING TO BE OR IS *CREATED* BY WILL-ACTION ALONE.

Self-evidence of Truth XXIII.

Can you think how conscious beings can move about by their own wills without creating Motion by the effort of their wills? No. Why, try to suppose how the conscious human spirit can apply the touches to the nerve-cords, etc., so as to move at will the organic-engine, viz., the body, in which it is infixed, and you will perceive that, although the organic-engine, viz., the body has Motion in itself apart from the conscious human spirit which tenants it, nevertheless, to guide, direct, or turn that Motion to account, the conscious human spirit must by an effort of will create Motion and apply it in a touch at some or other point. So therefore, Motion has a beginning to be or is created by Will-action alone. As also, it is unthinkable it could otherwise.

Comments on Truth XXIII.

1. Already this has been partly self-evidenced and commented upon under the Truth that "Substance is Spirit because it Moves itself into Shapes." And it might be well for the reader to connect what was said upon that point there (See Truth XVII.) with what is said upon this point here.

2. This doctrine of the Spiritual Origin of Force is decisive death to Doubt; Will-Force or Psychic Force stings stoical scepticism terrifically. And yet, Theists as well as Atheists frequently avoid it altogether, or flounder helplessly and ignorantly in it.

3. So now, can you think how anyone can move about *at will* without creating Motion? No. Anyone may be moved about by imparted Motion; but anyone who would guide or direct *at will* the course of that imparted Motion, must by *effort of will* create Motion. And anyone attempting to Move, and being prevented from Moving, creates nevertheless by the effort of attempt a *pressure-force* against whatever prevents the Motion, and the creation of this *pressure-force* is equal to or is the same as the creation of Motion. And so, the origin of Force or of Motion lies in Will.

4. "Will" actually exists. We ourselves are existent "wills." And our wills unquestionably do create a pressure-force towards Motion when they, or rather, when "we" choose. Pressure-force is not "will". for, how could a mere force will to do anything. It is the Spirit-substance which wills, or which is the "will" in its objective existence so to speak. Do you say that there exists just Matter and force? Very well then, *that* which wills cannot be mere force; it must be the Matter; therefore, the Matter is Spirit; and as this Spirit-matter acts at will, its action is Force.

5. Matter and Force? Why, we cannot think of a pressure-force in Substance at all without it being caused by a "will." A coherency in matter, a pressure-force in itself pressing and without the Substance acting by "will" is ridiculous in the extreme. Further, we cannot think of Force apart from Substance though we can think of Substance without Force: we cannot think of a force pushing through empty space without a substance, yet we can think of a substance occupying a space, without any force or coherency in it and motionless. This then, Conscious Spirit does actually exist, for we exist. Our conscious spirits must have been evolved or derived in some way from Conscious Spirit: so God exists. God is a Spirit, and over all omnipresent. Spirit must exist in Space, must occupy a space: it is a Substance then. Spirit can act and move voluntarily, or as it chooses; it can move and act at will. Nothing can move and act but a Substance, Spirit then *is* Substance. And, the acting and moving of Spirit is Force and Energy produced or created by "Will."

6. But what now about the body or organism? And what about the spirit or soul that inhabits it? Well, the body, there it stands, that organic-engine as it is, unmistakably prepared to suit its surroundings, purposely adapted to its external conditions, there it stands like a locomotive engine, steamed up, ready to start. Nevertheless, we plainly perceive that to guide or direct that organic-engine, to move it about at will, the conscious soul or spirit infixed within it must at will create force or Motion so as to apply a touch to one or other of the mainsprings thereof. These bodies of ours may be looked upon also as temples built and upheld for our benefit by the Great Spirit *whose they are.* And being entrusted to the care of our spirits it behoves us to make a right use of them, and in no evil way abuse or destroy them. For, how can we expect favours from His hand again, if we perversely waste or throw down these He uprears for us.

7. The body is not the spirit, and the spirit is not the body. By means of the body the spirit becomes *en rapport* with the environment;

and it is difficult to conceive by what means otherwise the spirit could *so* become, here, in such a surging environment. But the body being given for the spirit there must be a very close connection between both; and that there is, for, agitation of spirit agitates the body in degree, and agitation of body agitates the spirit in degree.

8. Lodged within the brain lies the spirit. The spirit is conscious, as has been said, of different things affecting it, which consciousness of different things is "Thought." Things affecting it, such as Motions coming in through the eye and ear, etc., leave likewise minute changes or impressions upon the walls and folds of its environing encasement, the brain. These minute changes or impressions there left are the memory marks with which it can come in contact, and feel, and infer, and be conscious of their meaning, much in the same way as the blind read with their fingers. The spirit coming in contact with its environing membrane finds there also the nerve-cords by which it can move at will the muscles of the body. And here we perceive how simple the possibility is of the *head* becoming deranged, while the spirit thus, finding its storehouse in disorder, and the chords of its instruments in confusion, though itself be still a conscious thing possessed of will-action, has nevertheless to submit to be wrongfully considered as of itself insane.

9. What becomes of the spirit or soul during sleep? Why, what but that the conscious soul or spirit-substance lets go its hold of the principal nerve-cords or telegraph-wires in the brain, and pulls or draws itself all in together, and being thus coiled up and not in active contact with its environment, or environing membrane, it has retired and has nothing to be conscious of, and therefore, having nothing to think of does not think. When the body is in an unhealthy condition, or when the spirit is in an anxious state, in either or both cases the spirit in its repose gets disturbed by coming in contact involuntarily and irregularly with some part or other of its environment or environing membrane, and so dreams and sleeplessness occur. And in dreams only part or parts of the spirit is engaged, or rather the whole is but partly engaged with the environing membrane; and of course, too, only part or parts of the environing membrane come in touch with the spirit, and that likewise at random, and hence the confused nature of dreams generally.

10. But the self-evidence of the Truth is that our own human wills do unquestionably create Force or Motion. Our own conscious selves can move a hand or foot whenever we at will choose. And this is accomplished by the conscious selves of us acting at the brain upon the nerve-strings corresponding with hand or foot. If the nerve-strings be broken, or other part of the body not in good working order, the conscious self, soul or spirit may act upon the nerve-strings, but the effect desired will fail to be transmitted on account thus of bad conductors, yet, this may be no fault of the spirit nor weakness of its will-power. This self, this soul, this spirit is one; but taken in combination with its memory-store we may call it "Mind." Some would have us have spirit, soul and body; if by "soul" they mean "Mind" as defined above, let them explain it so; but soul and spirit to my thinking are synonymous terms. In man there is the conscious self, soul or spirit, and there is the memory-store or mind, some markings of which may be in the

conscious thing itself, but assuredly most are just external to it, and there is the body. In health, our bodies bearing records on the brain are most wonderful machine-mechanisms which our spirits use, guide, direct, and turn to account for spirit's sake, which, to do so, our spirits create Force, and introduce it at some point or other, so as to manage those most wonderful machine-mechanisms.

11. We perceive here that the spirits of animals can only manifest their intelligence pretty much as their organisms will allow them so to do. How can animals speak when their vocal organs are so fitted and shaped as to give forth only one characteristic sound? How can animals act as men act, when they have no hands, and when they are at any rate independant of the tailor's art? But, animals think deeply nevertheless, and at a glance can sometimes understand the whole position of circumstances in which at times they happen to be. And, I make bold to say that, animals on the whole display as much intelligence for their own sphere, *considering their drawbacks*, as men usually do in their sphere with all their reason and advantages.

12. However, How could Substance or any part of it begin to Move except it had a Will? There is a question: let the answer come in silence.

TRUTH XXIV.

MOTION HAS A CEASING TO BE OR IS DESTROYED BY DIRECT COLLISION WITH MOTION OR WITH WILL-ACTION.

Self-evidence of Truth XXIV.

Can you think what would happen otherwise but that Motion would be destroyed or would cease to be by getting into direct collision with Motion or with Will-action? No. Why, try and suppose what would be the effect as regards Motion when two inelastic *bodies meet with equal power of Motion in direct collision with each other in empty space, and you will perceive, that the Motion of each one would just be sufficient to stay or stop the Motion of each other, and the Motions being so stayed or stopped, their energy would be destroyed and would cease to be, for, that the two bodies should continue to press against each other is unthinkable. Now, try and suppose what would be the effect as regards Motion when two* elastic *bodies meet with equal power of Motion in direct collision with each other in empty space, and you will perceive, that the Motion of each one, the colliding Motion of each one would be similarly stayed or stopped and made to cease to be, but that the other Motion, the Motion of the elasticity, which would appear in the rebound would be created evidently in the way as follows, viz., in each of the elastic bodies those surface parts which would first receive the brunt of the collision would be forced by the shock some degrees aside from their centre of cohesion with each other, but the colliding Motion immediately being destroyed and its pressure gone, those surface parts would fast come to their centre of cohesion with each other again according to the strength of that pressure-force of cohesion within them, and*

so doing they would expand to their former places, and this sudden expansion to their original Shapes, of the two surfaces being at the same time so very close together, would throw the bodies back in the rebound; and thus, the rebound would be a new Motion created by the will-action which gave the pressure-force of cohesion in the parts, but the old Motion or Motions which met in collision would be destroyed and would cease to be. So therefore, Motion has a ceasing to be or is destroyed by direct collision with Motion or with Will-action: As it is unthinkable otherwise.

COMMENTS ON TRUTH XXIV.

1. Motion is the mere shifting of Substance from one place to another. When two masses of Substance come into exact, equal collision their shifting from place to place is stopped, and so their Motion is destroyed. If there happen a rebound, the Motion of the rebound is dependant on the elasticity of the masses colliding, and is therefore *new* Motion *new* created by the Will-pressure which causes the cohesion or the holding firmly together of the Substance of each of the masses, which cohesion makes the masses elastic.

2. What is Elasticity? It is but a name for a phenomenon. It itself is not the Force which holds the particles of an elastic Substance together; but it is the necessary consequence flowing from a certain opposition taken to this Force of the holding together of Substance. When a mass of Substance undergoes tension, torsion, flexure and compression and yet its parts persist to hold together: here is Elasticity. When atoms strike each other they are temporarily dis-shaped; and the regaining of their Shapes again by the cohesive Force within them: and their consequent rebound: this is Elasticity. It is unmistakably caused by this Cohesive Force in Substance, this Pressure of Substance against Substance, this Holding together of Substance at Will. Why, think of two definite masses of conscious spirit-substance, think of each one holding firmly in together to itself its own essence or Substance which will thereby take a globular Shape, think of them both thus impinging against each other and you will perceive the phenomenon of Elasticity. Don't you think that each by collision will be flattened at the point of contact? Don't you think that by each continuing to crush or hold each its own Substance firmly in together to itself their flattened sides will regain their Shapes again and give thereby a rebound from each other? Don't you think so? Of course. This then is Elasticity.

3. In the phenomenon of Elasticity, then, we see the Destruction of Motion and the Creation of Motion. Immense and multitudinous are the collisions of Motions happening momentarily throughout the universe, and in all these collisions the colliding Motions with their Energies must be destroyed as they certainly are, for what becomes of them otherwise is unthinkable. Every rebound after impact or collision is new Energy of Motion created by Will-Force: for each rebound is caused by the inherent Force in the Substance drawing or bringing, so to speak, into their original shapes the sides that were dis-shaped by the shock of the collision. So that, inherent, cohesive Force in drawing the bruised parts of the Substance to their first positions creates a new Motion which appears in the rebound. But the colliding Motion is

destroyed, for if it is not, then, it along with the new Motion which is certainly created by the inherent Force which gives Elasticity, must bring the bodies back in the rebound with a double energy of Motion, and so if Motion is not destroyed it must be multiplying at a fearful rate. But it is self-evident that all Motion when stopped or stayed ceases to be and is not. And we see that Elasticity which gives rise to various phenomena of Motion is caused unmistakably by that persistent Force which holds Substance together and which is caused by a Will. So that, it is the persistence of this great, inherent Force, this Will-pressure of Substance against Substance that prevents an entire stand-still in the universe. All the harmonious Motion and Shapes of the universe would cease if the Great Will willed and withdrew His action.

4. If I pull or twist anything elastic and let it go so that it spring, I do not give to it by so doing the inherent, cohesive Force which makes it elastic; *that* Force is in it before and after my action as strong all the same; I merely bring it into a position or condition wherein it can manifest *this* Force holding within it. Surely no one would say that when I *Force* anything elastic in one direction and let go so that it spring back in the opposite direction—surely no one would say that it is the Identical Force that I put to it in one direction that is rushing back in the opposite direction.

And so the energy of Motion as in heat, light, etc., is totally destroyed when having spent itself in *separating* atoms or molecules or masses it becomes what has been fancifully called the Energy of Position. Certainly the *Position* of separation of atoms or of molecules or of masses gives inherent Force an opportunity of creating a new energy of Motion, but this *Position* has been accomplished at the expense of the first energy of Motion which has spent and destroyed itself completely in doing the work.

So that after the separation of atoms or molecules or masses by the energy of Motion in heat, light, etc., when this energy is spent and destroyed in accomplishing the work, there is a *new* energy of Motion created when the atoms or molecules or masses rush to their places again.

5. Simply in pure thought, however, can you think what else can ever happen when any two Motions of equal strength meet in exact, direct collision but that each will stop each other and both thereby cease to be? Or when anyone by an act of will puts forth energy, that is, begins or creates Motion, and then by another act of will opposes that Motion with an equal energy so as to *arrest* it, can you think what can ever happen otherwise, if the Motion is not fed by other sources, but that it will be destroyed and will cease to be? Motion and the Energy thereof is destroyed by thus coming into collision with itself, as it is unthinkable otherwise.

6. Do we not by our wills interfere with and arrest certain Motions in the world around us? Do we not turn rivers out of their course, etc.? This suggests Creation of Motion. But, could not the Almighty by His Will at once arrest all the Motion of His universe? Enormous Force would He require to Create by His will so to do; but the enormous Force in His universe would be arrested and destroyed by His so doing.

TRUTH XXV.

THE UNIVERSAL PRESSURE OF SUBSTANCE AGAINST SUBSTANCE AS IN GRAVITATION OR COHESION, THAT UNIVERSAL FORCE WHICH HOLDS SUBSTANCE TOGETHER IN THE ATOM AS WELL AS IN THE STAR IS UPHELD, IS CREATED AND DESTROYED BY THE ACTION OF WILL, AS IT IS IN ITSELF SIMPLY WILL-PRESSURE OR WILL-FORCE.

Self-evidence of Truth XXV.

Can you think how that the universal Pressure of Substance against Substance as in gravitation or cohesion, that universal Force which holds Substance together in the atom as well as in the star can be upheld otherwise than by the action of Will, or be ought else but Will-pressure or Will-Force? No. Why, try to suppose aught else it may be, or how otherwise it can be upheld, and you will perceive that the Will-action of the Substance itself is capable only and alone, as nought else is, of giving this universal Pressure, this universal Force which is creatible and destructible therefore at Will. So therefore, Universal Force is created and destroyed by the Action of Will: as it is unthinkable otherwise.

Comments on Truth XXV.

1. This Force, this Pressure of Substance against Substance, which is just what we call "weight," has been found to have amongst atoms and amongst stars *one* uniform mode of action generally which makes it thus *One* Force. This shows the wisdom of the Spirit which gives its action, for acting uniformly generally other spirits can depend upon it as a Law of Nature. Of course, note, that this Force is the Spirit-action itself. It acts somehow in a certain relationship or ratio of Mass and Distance: the larger the masses or quantity of Substance, and the shorter the distances between them, the greater is its effect. Of course, the Shapes of the masses and various cross Motions interfere at times and modify this relative, proportionate mode of action. But on the whole generally, universal Force or Pressure of Substance against Substance acts thus. And, acting thus amongst the stars and planets it has been called the force of Gravitation or Attraction; acting thus amongst the atoms and molecules it has been called the force of Affinity, Cohesion, or Attraction; and acting thus in other circumstances it has received a host of names accordingly, such as Adhesion, Capillary Attraction, etc. This variety of names given to its action under different conditions has caused a great confusion of ideas, making some imagine that there are so many totally distinct Forces; whereas, on the general whole there is just the One Force which acts generally in the uniform manner as stated above.

2. It is an interesting study to unravel the puzzles of the various so-called chemical affinities or attractions, and to perceive how they can all be resolved into what we might call modes of gravity.

3. Here let me protest against the term "Attraction," as well as that of "Repulsion" so-called. If there is an apparent Force of Repulsion

it just comes to this that the Force of Attraction so-called is somewhere the cause of it. There is just one Force alway, and that Force is a Force Pushing. But what is meant by Attraction? How can anything "Attract" or "draw in" an object without getting a force round behind the object, and thus pushing or pressing it in? Say, is not Pressure-Force the proper term? And what else can cause Pressure-Force but "Will?" Most grievous and fatal has been the mistake in giving to this tendency of Substance to aggregate together that most highly objectionable name of "Attraction." How much scepticism and atheism it has caused is incalculable. Ask how the universe is upheld, and from nine out of ten you will receive the answer—"Attraction." But ask what "Attraction" is and you will somewhat surprise the same number who thought they knew all about it. Some will say that "Attraction" acts through vacuum, that through actual empty space the worlds mutually "attract" each other: and it is needless to tell such that if the worlds thus (?) affect each other there must be then some tangible connection somewhere betwixt them. In fact, the idea of "Attraction" as a cause, or as having even any existence at all, is one of the most odious and idiotic that has ever blasted the brains of men. Just think upon it! "Every mass *attracts* every other mass in the universe:" what a hideous amount of feelers each mass must throw out then, for there is no other way to *attract* but to throw out feelers to other masses and thereby affect them. The term "Attraction" is immensely misleading. Universal Pressure-Force is a better term; it is suggestive too of its nature; it suggests a something which gives the Pressure, and thus leads at once to Will-action somewhere.

4. Now, this Universal Pressure-Force, tending continually as it does to press in the smaller masses to the larger masses, will ultimately assemble all matter into one immense mass—suns falling into suns, etc. But then, though the Shapes of suns and worlds disappear, the vigour of the Eternal Spirit still remains. It is the Force of His Action that is seen in the very crash and crush of worlds. The very holding tight together of the Substance of the so-called *dead* suns is immense evidence of strong life in nature. Mind and Will is behind all Force; and Spirit never can lose its power: the very existence of Spirit is the possibility of Power—Oh Everlasting God!

5. Look at this! I clench both my hands separately; the pressure or cohesion in *both* is caused by my *single* will: so the Single Will of the Great Spirit gives the pressure or cohesion of the clenched substance, so to speak, of each separate atom—Behold the fingers of the Almighty! But further, I bring my clenched hands and press them both firm together; and this firm holding of them both together is still caused by my single Will: so the Single Will of the Great Spirit presses the clenched atoms together, thus making the chemical molecule. But still further, while keeping each of my hands tightly clenched, and while still keeping them both firmly pressing together, I press the whole firmly down upon the top of my desk or table: here now is a third pressure-force, and it also is caused by my single will: so the Single Will of the Great Spirit presses the molecules together into larger masses, and so on. This is actual practical experiment and demonstration to show that the coherency of each atom, and the so-called chemical attraction or affinity

of atom for atom, and then the gravitating of the whole together is caused by the One Great Will of the Great Spirit. Here in this illustration are forces within forces, and all the product of my one will. So the forces within forces in the great universe are unmistakably, and cannot be anything else but the product of the Great Will of the Great Spirit. Why, consider the cuttle-fish; consider its numerous tentacles, along the under surface of each of which it has a multitude of suckers; with its single individual will it can cause a suction or pressure in each, in some, or in all at once of these suckers: and this is but an organism, consider what a mass of pure, fluid, Spirit-Substance might do in comparison.

6. Considering Universal Substance then as One Vast Spirit Essence capable of voluntary action or movement, as it certainly is: for God is a Spirit, and His Spirit is everywhere, and Spirit Moves and acts, and nothing can Move and act but a Substance. Considering Universal Substance thus, we will perceive that by its Will-action it will be able to hold portions of itself rigid and firm and solid, and leave other portions of itself loose and fluid and pliable. We will perceive further that the fluid portions will be subject to various accidental agitations on account of the movements of the solid parts within them, and that these accidental agitations in the fluid parts will again re-act back and give also chance Motions to the solid parts. From this view we can easily distinguish two forms of Power, viz., The Power of the Holding together of Substance, and The Power of Actual Motion.

7. Now, in the Universe as it is, which we know can assume either a solid, liquid or gaseous condition, we actually have those two great divisions of Power: first, the Force of the Holding together of Substance, and second, the Energy of Actual Motion.

To the First belong all the so-called Attractions or Forces of Gravitation, of Cohesion, of Chemical Affinity, etc., which so-called Attractions or Forces are all modes of the Holding together of Substance as it acts under different conditions in the infinitely great or little. To the Second belong all the so-called Energies of Light, Heat, Electricity, Sound, etc., revolutions of stars and planets, surgings and rollings of oceans and rivers, whirlings and swayings of winds, etc., which so-called Energies, etc., are all modes of Actual Motion as it takes place under different conditions in the infinitely great or little.

8. Now note, the Power of Actual Motion is transmutable through the various phases of Actual Motion, as for instance, Light into Heat, Heat into Electricity, Electricity into Light, Sound, etc. But this Power of Actual Motion is not transmutable into the Power of the *continuous* Holding together of Substance: for, although in collisions it may give a Pressure of Substance against Substance, and therefore for the time being a temporary Holding together of Substance, yet, it is only temporary, as all collisions are the very destruction of this Power of Actual Motion. And, as has been shown before on Elasticity, that out of collisions Actual Motion arises anew, being produced therefrom by the Power of the Holding together of Substance, therefore, instead of the Power of Actual Motion being transmutable into the Power of the Holding together of Substance, it is the Power of the Holding together of Substance which creates and continues the Power of Actual Motion. Why, though chemical molecules by a Heat, Light, or Electric surge be

shattered into their separate atoms, the formation of those atoms into molecules again is not caused by the Heat, Light, or Electric Surge that separated them, but by that great Power of the Pressure of Substance against Substance, that great power of the Holding together of Substance. And when, by the formation of the atoms into molecules again, a Heat, Light, or Electric Surge is set up, the Surge is a new Actual Motion created by that Power which gives the molecular formation.

9. What now is the cause of this Power of the Holding together of Substance, this Power of the Pressure of Substance against Substance, which is the creator and upholder of the Power or Energy of Actual Motion by giving Elasticity to the particles of Substance and thereby handing on Actual Motion from one particle to another, and yet not in the least degree lessening its own Power though giving forth that of Actual Motion—what is its cause? Well, we ourselves have Wills; and at Will we can cause a Pressure of Substance against Substance, or Holding together of Substance by our action. And it is utterly inconceivable or unthinkable that aught else can cause a Pressure together or a Holding together of Substance except *Will*. Therefore, This great Power must be caused by a Great Will. And as the Great Universal Spirit must be a Great Universal Substance having the Power of Will-action, so the Great Universal Substance proves itself to be a Great Universal Spirit by its Power of Holding itself together. This Holding together of Substance, this Pressure of Substance against Substance is Will-action, Will-Pressure or Will-force; for there is not in all Being or Existence aught else capable of Holding Substance together but its own actual Will-action, Will-pressure or Will-force. And as this Great Force though acting under different conditions amongst atoms and stars is nevertheless just One Force, the Great Will which is its cause is but One. The various moving atoms are controlled by One Will, for were they moving by wills of their own how could they know how to move in the universal harmony in which they do move? When I clench my hands there are not two separate wills in each hand; my will clenches them both. God, by His Will, has the Substance of Himself, clenched firmly, rigidly in atoms and in stars.

10. All Motions are traceable to Will-Pressure. Those wheels whirling on our streets are in Motion because the cars are in Motion: the cars are in Motion because the horses' feet are in Motion: the horses' feet are in Motion because their muscles are in Motion: the muscles are in Motion because of the nerve-strings being pressed or acted upon by the wills of the horses. And so the whirling of the wheels on our streets is traceable to will-pressure. Again, those wheels of machinery whirring in our river-side factories are in Motion because the great water-wheel is in Motion: the great water-wheel is in Motion because the river is in Motion: and the river is in Motion because of what we call Gravitation—that great universal Pressure of Substance against Substance or Holding together of Substance, which must be caused by, or be actually will-action. And so, the whirring of the wheels of machinery in our river-side factories is traceable to will-pressure. Once more, of that multitudinous Motion of swaying and shaking leaves and branches, the direct cause is the Wind: the Wind is the air in Motion,

the direct cause of which is Heat: Heat is the luminiferous ether in a surge of Motion, the direct cause of which is the colliding of the chemical atoms and molecules which float in the ether: and the colliding of the atoms and molecules together is caused by what is called Attraction or Affinity—that great universal Pressure of Substance against Substance or Holding together of Substance which must be caused by, or be actually Will-action. And so, that multitudinous Motion of swaying and shaking leaves and branches is traceable to Will-pressure. Also, Motion of all steam-power machinery is traceable as in the last case through Heat down to atomic Will-pressure. Every Motion in the universe, if traced, will be found to originate in Will-pressure or Will. Will is the source of Force or Motion.

11. Having traced Motions *to* their source, let us now trace Motions *from* their source. Take the throwing of a stone: The thrower *wills* to do so, and his "will" acts on the nerve-strings of the brain, these act on the muscles of the arm and hand, and the stone thereby is thrown through the air moving billions of air-particles in its course. It drops into a lake of water suppose, and its plunge causes innumerable ripples and vibrations, these act and re-act, and the tremor is almost universal—in fact, scientists do assert that it *does* affect the *whole* material universe. And so the source of *this* Motion was in "Will." But, when a stone is thrown, where goes all its created Motion? Well, in passing through the elastic air and the elastic ether within the air, it gives rise to a multitudinous zig-zag Motions or agitations therein, on account of the elasticity of these media, and Sound, Heat, Electricity, and other such Motions may be produced by it, and perhaps Light, if the stone strike and produce sparks over some rock edge, and if it fall into water, every molecule of the water receives its share of the agitation. The stone being opposed and oppressed by the friction, etc., ceases to move and so comes to rest; but the zig-zag Motions which it produced in the path it travelled—what of them? They—acting and reacting and vibrating, and that too on account of the elasticity, backwards and forwards upon themselves—what of them? Well, they too by acting and reacting and vibrating backwards and forwards upon themselves cease to move, and so come to rest also, or to the state called "statical equilibrium," which is simply the state of Motion destroyed or ceased to be. For, say the scientists, "there exists a tendency to equilibrium": well then, when all the universe "statically balances," or is "in equilibrio," what will break that equilibrium? Answer—Will-Action or Will-Force.

12. But let us now behold the Action of the Great Spirit, and the effects and purposes thereof taking Shape, and all the consequent Motion of the universe flowing from His Great Will. Let us go back to "In the beginning," and here we have *God*, The Great Spirit-essence, The Great Spirit-substance, filling the calm of Space alone. He wills that the Creation be, and His Spirit-substance or Spirit-essence He moves, and in this uniform Spirit-essence or Substance of God a multitudinous nonillion of nonillions of infinitesimal points become firm and rigid by His Will-pressure or Force, and these points constitute the elastic particles of the luminiferous ether which vibrates Light. Now, before becoming thorough rigid and fixed, a multitudinous million of millions of these luminiferous particles are *pressed* together in various quantities

into various groups which become firm and rigid, and which become the chemical atoms, having different Shapes by mutual pressure against each other while forming, and having different weights according to the quantity of Substance they contain. Then, those chemical atoms fall or press together into chemical molecules, and so doing give rise to a terrible heat surge, as well as light in the ether, and here we have a vast vapour-cloud of chemical elements and compounds, the material for stellar, solar and world systems. And so God said "Let there be Light;" and there was Light. This luminous vapour-cloud still pressing all round in together upon itself begins under the sway of the Great Will to sway round its centre or axis and to revolve; and as various parts of it begin to cool, those various parts press or condense from vapour into liquid, and here we have globes of liquid matter pressing and swaying with the general current round a common centre. But the vapour surrounding each of these globes and pressing all round in upon them begins likewise under the guiding sway of the Great Will to sway around them and to revolve; thus forming sub-centres which still revolve around the great common centre. In the vapour swaying around these sub-centres, again, other portions press or condense into liquid globules; and thus systems are formed which revolve around the one, great, common centre. And this process goes on, system being formed or shaped within system, wheel within wheel, till we have this great universe of worlds with its Multitudinous Motion flowing thus directly from the Will-action of the Great Spirit-substance of God who is actually All in All. This is the famous "Nebular Hypothesis" which makes the 1st chapter of Genesis a miracle to modern times. "In the beginning God" (was) (He) "created the heavens and the earth" (a mere system of Shapes); "and the earth was without form and void" (that is, without Shape and non-extant), "and darkness was upon the face of the deep" (the deep of Space); "and the Spirit of God Moved upon the face of the waters" (that is, upon the face of the fluid essence filling Space). "And God said, Let there be Light, and there was Light, and God saw the Light that it was good." (He willed it to be and then wrought it out). "And God divided the Light from the darkness" (by the taking Shape of the worlds, and by their diurnal revolutions). All this is but the First Period or Day's work. The Second Day's work is the clearing of the firmament or atmosphere: upon the surface of each molten world a crust forms, and as it cools the watery vapour of the surrounding atmosphere condenses thereon and covers with water from pole to pole. The Third Day's work is the gathering the waters together into one place that the dry land appear and bring forth grass and herb: and so, the internal fires and other causes upheave the crust at various places, and the waters press thereby into the hollows, and vegetation appears at length upon the dry land. The Fourth Day's work is the fixing of the great lights in the sky to rule over the day and night: and so, by this period the neighbouring worlds in their process of development have arrived at their proper magnitude, and the spaces betwixt and the atmosphere are sufficiently cleared to admit of the full inflow of their (the sun and moon's, etc.) influences. The Fifth and Sixth Day's work is the evolution or creation of the various forms of life in the sea, air, and land, and finally man;

and so, as the conditions are at length favourable life begins to abound, and in the order of development at last, man. And thus the Source of all this scene of things is in the Will of God.

13. So much for the process of the development of the Almighty's purpose in His universe which He constantly upholds. But let this be noted that howsoever the forces or energies after being let loose in the universe may work in causing gravity or cohesion, nevertheless, all Force or Energy must originate or be created by the Action of the Will of Spirit.

14. How does the Great Spirit work in the universe? He, by His Will-action, causes the Pressure, causes the Force or Energy; and though His mode of affecting His purpose may be by taking advantage of the fact in the general aggregation of matter together that masses by shielding each other from the general Energy beating about them are thus pushed together, nevertheless, the Origin of Force and Energy is in the action of His Will, for how could it otherwise? And as Spirit has the Power to Act, it must be able then to hold its own Substance together, and guide, direct, and turn to account the drifting at random of escaped Energies.

15. The cause of the continuous Force or Pressure of Substance against Substance is not *in* Motion; for, to think of two or more atoms all meeting each other in collision at a certain point, and then remaining there pressing against each other after the collision by virtue of the Force of Motion which brought them together in collision: this is both ridiculous in its very idea as well as in its consequences. If Motion acted thus there could never be Elasticity.

Also, if this Force or Pressure of Substance against Substance were caused, say, by the beating of Motion on all sides of masses of matter with the exception of those shaded sides which would be next each other so that the masses of matter would be thus pressed together, nevertheless, the origin of the continued beating of the external Motion would have to be accounted for, and could only be accounted for by being the product of Will-Action somewhere. In fact, the universal Pressure of Substance against Substance is plainly perceived to be the grasp of God.

16. Motion nor Force nor Spirit can be thought of apart from Substance. They imply respectively a *something* moving, a *something* pressing, a *something* that can act, which *something* must be a Substance.

17. Now, anyone placed at rest away out in absolute Space somewhere in the midst of ether, air or water, could easily move out of position by beating his environment in one direction and so pushing himself on in the opposite direction. But were anyone placed at rest away out in *empty*, absolute Space somewhere, how could that one shift his position? By striking out into the vacuity with a part of himself then nothing would resist the stroke, and unless he himself counteracted it the force of it would tug him on entire in the direction which was struck if he held himself whole together. This is interesting as showing how spirits can Move through empty Space. At anyrate, Spirits could bridge Space by elongating themselves.

18. Note the difference betwixt a body moving through ether, air or water and continuing itself in Motion therein by the constant effort of

its will, and a body moving therein, but being projected into Motion passively by the force of some external will. Also, Note that a body moving through empty Space does not require to do so at the continuous effort of its will. (Kinetics and Kinematics forever!) A mass of Substance might move through empty Space forever when once set a moving should it never come in collision. The whole universal mass of Substance, *if it be finite*, may be so moving. Yet, nevertheless, a sudden throw of Will-Force within Substance so moving could alter its course or could be made to turn it directly back from the direction it was going. Any mass of Substance *moving* through empty, absolute Space and then at length coming against a solitary, stationary and passive mass, what would be the result? Well, we can think of the solitary, stationary mass as existing in either of two degrees of passivity, first, passive as a whole to its Motion in absolute Space but holding all its Substance firm together by its inherent will-force, and second, passive absolutely not only in one whole as above but to all parts of its Substance having no firmness or coherency in the most infinitesimal particle thereof. In the first case whatever pushed against it at any part would push it on as a whole; in the second case only the part that was pushed against would be pushed on in front of the impinging body. But in either case, although the Shapes of the colliding masses might be altered, they would both together be moved on with the original momentum, not one iota less.

19. But to return to the old subject of Force and Motion, shall we call the former Pressure of Substance against Substance and the latter Energy of Actual Motion? Well, Let be so, but note this well that the Energy of Actual Motion shows itself always in the universe to be produced from the Force of pressure of Substance against Substance or from direct Will-Action.

20. To conclude, Motion or the mere shifting of Substance is created by direct will-action or from will-pressure, and is destroyed by coming into direct collision with equal motion or from being adequately opposed: For, that conscious beings can move and act at will without creating Motion by effort of their wills, or that *that* Force, that universal Pressure of Substance against Substance, which holds the universe together and gives harmonious Motion to its parts, can be aught else but Will-pressure, or that *that* Will-pressure could otherwise but be destroyed by coming into direct collision with equal Motion, *is quite unthinkable.*

SHAPES.

TRUTH XXVI.

SHAPES ARE NEITHER TIME NOR SPACE NOR SUBSTANCE NOR MOTION, BUT SIMPLY SHAPES.

SELF-EVIDENCE OF TRUTH XXVI.

Can you think of **mere** *Shapes as being Time or Space or Substance or Motion? No. Why, try to suppose mere Shapes as being Substance, and*

NATIONAL LIBRARY OF SCOTLAND

you will perceive, that although Substance must always have some Shape or Shapes, nevertheless Substance itself is not the Shape or Shapes. So mere Shapes have no comparison to aught but themselves, and cannot be defined in terms of aught but themselves, and therefore Shapes are simply Shapes.

Comments on Truth XXVI.

1. Here comes the fifth and last great *reality* of Being or Existence, viz., Shapes. A clear conception of *this* department of Being or Existence gives an almost perfect grasp of the universe. It is remarkable that the people have heard much about Time and Space, Substance and Motion, and yet little or nothing about Shapes; while on the very face of things it is evident to all who will but look at it, that Shapes, along with Time, Space, Substance, and Motion, are absolutely necessary to the completion of the Entire Total of Being or Existence. It is all the more remarkable on account of the fact that Shapes, mere Shapes of Substance (though scarcely ever looked at in that light) are, nevertheless, absorbing almost the entire attention of the people that they seldom or ever think of Time, Space, Substance, and Motion, and that they seldom or ever think of the Fact that it is alone with mere transitory Shapes of Substance that their attention is being absorbed. To mere transitory Shapes of Substance, which might crumble away, dissolve and disappear at any moment of Time they give *names*, and these are pre-eminently *The Things* with them, *The Things* upon which they set their affections and build. They look so closely upon the Shapes of Substance, and so overlook the Substance itself, that they come to think that the Substance is nothing, or that it is as passive and unconscious as the Shapes, or that it exists merely for the sake of the Shapes. They think they are defining Substance when they name the Shape or Shapes or appearances it presents, and the manner in which it moves or presses: and so when they define the Shape or Shapes, and the Mode of Motion of these, they think they do analyse Substance itself. By a dull, dim, careless reason, and a highly reprehensible want of intellectual penetration and abstractive power, they do mingle and confuse Shapes and Substance together, and think they know what Substance is when they know what its Shape or Shapes are.

2. Substance is just One. It's the "*That*" that exists in Space. It is itself. It must have a Shape: but it may throw itself into an infinite variety of Shape. It may dissolve the Shapes in which it now is in and then throw itself into an infinite variety of other Shapes again.

3. The fact is we never see Substance *itself*. We only see the Shapes into which Substance throws itself. The objects which light reveals to us are merely Shapes of things. The waves of light dash there against a something which is held in a certain Shape, and which says to them "thus far and no farther;" they are refracted back to our eyes, and they tell us of a *something* being there, and they tell us of the Shape that that *something* happens to be in at the time, but they do not tell us what that *something* is.

We even do not, strictly speaking, see the colour of any object: for colour does not belong to any object. The colour refracted from any

object does not come out of the object, but is the particular light-vibrations which the object will not, so to speak, receive, and therefore repels back. The Shapes of Things are all that in reality we can see. (Vide II. Cor. IV. 18.)

Truth XXVII.

Stars, Clouds, Hills, Trees, Bodies, Stones, Atoms, etc., are actually not Substance but Shapes.

Self-evidence of Truth XXVII.

Can you think how stars, clouds, hills, trees, bodies, stones, atoms, etc., are actually not Substance but Shapes? Yes. Why, try to suppose now a star, a cloud, a hill, a tree, a body, a stone, or an atom, and you will perceive that it is not to the Substance you give the name of "star," "cloud," "hill," "tree," "body" "stone" or "atom," but to the Shape or Shapes in which the Substance is. So therefore, stars, clouds, hills, trees, bodies, stones, atoms, etc., are actually not Substance but Shapes: As is quite thinkable.

Comments on Truth XXVII.

1. Truly, such names as "Stars," "Clouds," "Hills," "Trees," "Bodies," Stones," "Atoms," etc., are but names given to certain Shapes. Almost all that we have been in the habit of calling "things" are after all but mere Shapes.

2. As a simple example take this desk, or this table, or this chair. You see that table there, now, what is it that we call "Table"? Very plainly indeed it is not the Substance that we call "Table," but the Shape into which the Substance is cast. That particular Shape we call a Table. Were a joiner to come and break it down and form it into a chair, then would a chair be *created*, but where would the Table have gone? It would have disappeared; it would have been totally *destroyed*. The chair again, what we call "Chair" would have the same precarious existence, that of a mere shape, and be liable to lose its Shape and therefore cease to be a chair, as what we call "Chair" is actually just a certain Shape. A box again might be Shaped therefrom, But, the underlying Substance remains.

3. So, the Earth itself is but a mere Shape, a globe. Pre-existent Substance rolling itself up or being rolled up has become rigid in that Shape. But, says Shakespeare:—

> "The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all that it inherit, shall dissolve,
> And,
> Leave not a wrack behind."

He ought to have said,—"Leave not a *Shape* behind."

4. In the beginning God created the earth and the heavens unmistakably, but the earth and the heavens are a mere system of Shapes. All objects from stars and systems to atoms and molecules with the exception of the Substance itself are but mere Shapes.

5. Here now is the test and strength of your metaphysical brains. It is very simple indeed, yet very profound. So simple indeed and so profound indeed that it has been overlooked by the many and scarcely ever noticed by the few. Have you ever heard mentioned, "the Abstraction of Shapes from Substance"? It is not to the Substance thereof that we give the names of the so-called things, but the so-called things to which we give names are certain Shapes into which the Substance is cast. Grasp this, and you grasp the idea of the universe, you graspthe idea that Substance is "One."

6. We might have wood, but wood of itself would neither be table, chair, nor box, until the table, chair, or box-shapes were respectively imposed upon it; nor even then would the wood be called table, chair, or box, but the names table, chair, and box would refer to the particular Shapes respectively.

Now then are you thinking that the wood is Substance? The wood is not Substance; but "wood" is a name given to a particular texture of Substance. You never before knew what Substance was in itself; all your definitions of it were but names describing certain peculiar Shapes or Shapings of it: As we shall see in our next.

TRUTH XXVIII.

WOOD, STONE, WATER, AIR, THE CHEMICAL ELEMENTS, THE LUMINIFEROUS ETHER, ETC., ARE NOT DIFFERENT SUBSTANCES, BUT MERELY DIFFERENT CONGLOMERATE AGGREGATES OF DIFFERENT INFINITESIMAL SHAPES.

SELF-EVIDENCE OF TRUTH XXVIII.

Can you think how wood, stone, water, air, the chemical elements, the luminiferous ether, etc., are not different Substances, but merely different conglomerate aggregates of different infinitesimal Shapes? Yes. Why, try to suppose now what constitutes wood, stone, air, water, the chemical elements, the luminiferous ether, etc., and you will perceive that the difference of each lies in the differently Shaped ultimate particles of each, and that it is to the conglomerate aggregations respectively of such ultimate particles that we give such names as "wood," "stone," "water," "air," "the chemical elements," "the luminiferous ether," etc. So therefore, wood, stone, water, air, the chemical elements, the luminiferous ether, etc., are not different **Substances**, *but merely different conglomerate aggregates of different infinitesimal Shapes: As is quite thinkable.*

COMMENTS ON TRUTH XXVIII.

1. Stars, clouds, hills, trees, etc., may be looked upon as *Simple* Shapes; while wood, stone, water, air, etc., may be looked upon as *Compound* or *Complex* Shapes.

2. What now makes wood, wood, and what now makes stone, stone? Well, what we call "Wood" is a conglomerate aggregation or mass of variously-shaped vegetable cells intermixed with vegetable vessels, etc. What we call "Stone" is generally a conglomerate aggregation or mass of variously-shaped little hard solid particles, intermixed with minute crystals, etc. Now, the cells of the Wood and the solid particles of the Stone are Shapes, Simple Shapes in themselves, having Substance underlying, or having still smaller *Shapes* of Substance underlying.

Different Cell-Shapes or different Particle-Shapes, or the same differently intermixed, would give different sorts of Wood or of Stone.

3. Water, what we call "Water," is the aggregation of Molecular-Shapes made each of one Oxygen atom and two Hydrogen atoms. Such three-atomed Molecular-Shapes aggregating together make what we call "water." They do not aggregate tight together but roll freely over each other. When they do aggregate tight together and keep fixed places, then strictly speaking it is not "water" that we have, but *that* that we call "Ice." Air, what we call "Air" is the aggregation together of *various* Molecular-Shapes, but in a looser manner, or in a manner wider apart from each other than in Water, and therefore they roll still more freely over and around each other.

4. Every Mass-Shape can be split by chemistry into its multitudinous Molecular-Shapes, and those again into their minute Atomic-Shapes, but Chemistry bows down in silence before the Substance that underlies and holds itself together in the Atomic-Shapes.

5. Chemistry splits all forms of Substance into atoms; of which atoms it finds over seventy different sorts: which different sorts are called "Chemical Elements." The Hydrogen element consists of the lightest atoms, whilst the Oxygen element consists of atoms sixteen times heavier. Now, although commonly understood, the chief distinguishing characteristic of each element is its weight, nevertheless, just as important are its Atomic-Shapes. For it is evident that atoms of similar weights, but of different Shapes, would have different properties, and would therefore make different elements. For example, let us take a mass or volume of any single element: we define it to be such and such an element on account of certain properties it manifests; but let us now suppose that every atom it contains were halfed or quartered or broken into parts of any degree, and we will then very plainly conceive, and any theoretic chemist will as plainly see, that in either of these reduced conditions it could not be the same element it was before for it would manifest different properties entirely, and be therefore an altogether new element. And so the elementary nature of the elements depends as much on the ultimate Shapes as on the ultimate weights. And as we consider that the ultimate weights depend upon the amount more or less of Substance crushed within the atomic volumes, then the elementary nature of the elements totally depends upon the ultimate Shapes.

6. Now the luminiferous Ether fluid in which all the chemical atoms

are immersed, being elastic it must be an aggregation of terrifically minute, definitely Shaped (perhaps spherical) elastic-particles: the elasticity of the particles being on account of the Substance of each particle pressing all round in upon a centre in itself, that is, holding all itself together. These ether-particles are the most ultimate particles to our knowledge, the minutest Shapes that science can reveal to us.

7. But, further, may there not be, or must there not be a pure fluid Substance in which all the ether-particles are immersed? And may not or must not such a Substance be an actual pure fluid, not composed of any ultimate, rigid, elastic particle-Shapes however minute, but a pure fluid infinitesimally fluid, infinitesimally pliable, infinitesimally movable, as we conceive All Substance to be before cohering into particles, or into atoms, for all Substance is Spirit-Substance?

TRUTH XXIX.

SHAPES CAN HAVE A BEGINNING TO BE AND A CEASING TO BE, UNLIKE SUBSTANCE.

Self-evidence of Truth XXIX.

Can you think how Shapes, unlike Substance, can have a beginning to be and a ceasing to be? Yes. Why, try and suppose so and you will perceive that when Substance throws itself or is thrown into some one particular Shape that particular Shape has its beginning to be, and it continues to be so long as the Substance holds itself or is allowed to be held in that particular Shape, and that particular Shape ceases to be when the Substance throws itself or is thrown into another Shape. So therefore, Shapes can have a beginning to be and a ceasing to be, unlike Substance: As is quite thinkable.

Comments on Truth XXIX.

1. Out of the universal Substance new Shapes are continually appearing and old ones disappearing.

2. Were the universal Pressure of Substance against Substance withdrawn or withheld by the Great Will-Power, all the Shapes of the universe, simple or complex, minute or immense, would evanish and the Eternal Substance or Spirit-Essence, fluid to its infinitesimal depths, would alone remain. The Eternal Essence or Substance then could not be said to be composed of ultimate units as the luminiferous ether is, or if it could, then the units themselves would be fluid specks, and the units of those units the same, and, so on to infinity, infinitely fluid. And to finite spirits moving in the midst thereof, to them it would seem as if moving in the midst of vaccuum.

3. The Eternal Substance is not composed of *eternal*, ultimate particles: the ultimate particles *begin to be* by Will-pressure. Neither can there be any *inelastic*, ultimate, rigid particles; for however minute any rigid particle may be, it becomes rigid or firm by virtue of all its Substance pressing all round in together *en masse* upon itself or towards

the centre of itself, and this guarantees its elasticity. No particle out of the depths, however minute, could become rigid and firm otherwise. Therefore there is no inelastic, rigid particle; for particles of rigid Substance being so formed must be elastic.

4. Shapes like Motions then originate out of Will-action. When opposing portions of Substance by the Will-power of the Substance press together or against each other, a Shape begins to be. The fallacious idea now that God created the world out of nothing is here unriddled: for the world is a mere, huge Shape composed of smaller Shapes, all which His Power brought into being. "In the beginning God created the heavens and the earth; and the earth was *without form and void*" (that is, without Shape its Substance was, and therefore void of coherency, and thus actually vacant and nonextant,) "and darkness was upon the face of the deep;" (the deep of Space.) "And the Spirit of God Moved upon the face of the waters," (of the fluid Eternal Essence.) "And God said, 'Let there be light,' and there was light." (The luminiferous particle Shapes began to be at His Will; the Eternal Essence or Substance concreted, condensed or pressed together and the world arose.

5. Shapes disappear and cease to be when any external force separates the compressing portions, or when the Substance chooses of itself to stay the pressure in its opposing portions. The imagery in the Apocalypse of the heavens and earth departing as a scroll when it is rolled together, is excessively sublime in this consideration, as also that of a new heaven and a new earth, the former things being passed away. In actual reality the visible universe exists and is upheld by the Will of God. "He upholds all things by the word of His power."

6. Simply, that Shapes or Forms have *not* a beginning to be and *not* a ceasing to be when Substance assumes whatever Shapes it chooses, *is quite unthinkable.* When the potter moulds the clay into a certain Shape, that certain Shape begins then to be, and it ceases to be when by any cause whatsoever it becomes dis-shaped. Even were Substance composed of ultimate, inelastic, rigid particles we could think of it moving itself, or at least, of it being moved out of one large, irregular mass into spheres or cubes or any particular Shape, and from thence again moving itself, or at least, being moved back into one, large, irregular mass. And so we can think of Shapes having a beginning to be and a ceasing to be, but we cannot think so of Substance itself.

TRUTH XXX.

SHAPES INTO WHICH SUBSTANCE MOVES ITSELF, AND IN WHICH IT HOLDS ITSELF, ARE THE MANIFESTATIONS OF MIND.

Self-evidence of Truth XXX.

Can you think how Shapes into which Substance moves itself, and in which it holds itself, are the manifestations of mind. Yes. Why, try to suppose how otherwise conscious being could better manifest its mind to others

than by thus designing itself into certain Shapes, and you will then perceive the meaning why the glorious Shapes of the creation are silently and grandly held up before the gaze. So therefore, Shapes into which Substance moves itself, and in which it holds itself, are the manifestations of mind: As it is unthinkable what could otherwise.

Comments on Truth XXX.

1. There are the Shapes of the organic creation, and there are the Shapes of the inorganic creation, from both which immense intelligent *design* blazes forth.

2. Excessively interesting and instructive are the Shapes of the Organic creation. Almost infinite is the enormous variety of plants and animals. Here is scope for rumination and delight: Shapes in the forest; Shapes in the sea; insect Shapes; Shapes of leaves; What evident design in all! Said the Duke of Argyll to the great Darwin—"It is impossible to look at these without seeing that they are the effect and the expression of Mind." Said the great Darwin to the Duke of Argyll—"Well, that often comes over me with overwhelming force, but at other times it seems to go away."—Vide "What is Science" in *Good Words* for April, 1885. Excessively sublime, beautiful and wonderful are the Shapes of the Inorganic creation. Astronomy's awful range of planets and suns and systems; Chemistry's immeasurable swarm of atoms and complex molecules and crystals; Geology's and Geography's masses, irregular but romantic and thought inspiring: What an immensity of Design!

3. Paley, chiefly from the Design which lies in the Organic Shapes, drew his argument for a Deity. But greater argument for a Deity can now be drawn from the Design which lies in the Inorganic order of Shapes. The Organic Shapes are sometimes modified and marred by the finite spirits encased within them (though even this modifying and marring is nevertheless the effect and tracings of mind—finite mind,) but the Inorganic Shapes are *directly* for the most part the Design and Work of God; and though they be sometimes modified and marred by finite spirits too, yet that is plainly apparent on the surface and can be distinguished. Organic Evolution is the co-working of the Great Spirit with finite spirits to Shape out adaptable, perfect organisms. The Great Spirit must give and make the appropriate solid atoms for the finite spirits to build about themselves bodies. But do the finite spirits with the atoms given build themselves bodies? It is evident that they aid only in the work, and their aid is sometimes destructive and hindersome. The great glory of the work belongs to the Great Spirit. Supposing even that we granted that it was altogether the work of the finite spirits themselves, that they gradually through ages by the slow process of gradually adapting their organisms to their surroundings built at last perfect organisms about themselves: nevertheless this would still be the work, "the effect and expression of" Mind; there is no getting away from that. How desperately blind and foolish were the sceptics who prated about "Evolution!" Why, "Design" blazes forth in "Evolution."

The Great Spirit upholds these bodies of ours in Shape; and not we ourselves, I scarce need say so.

4. In the Inorganic order of Shapes, chiefly those of the chemical atoms and molecules, awful design bursts forth. The atoms constituting the chemical elements are the foundation stones of the mighty universe, and they have been hewn out or *shaped* beforehand with that vast superstructure in view. There are seventy or more varieties of atoms, which varieties are called "Elements," and each variety is in its place and necessary for the vast superstructure of the universe. And I may venture to say that if a single one of these varieties were awanting, or different from what it is, there would be a hitch in the great superstructure of this universe. Sceptical evolutionist, where wast thou when God laid the foundations of the earth? Maybe thy spirit was absorbed in His and helped thus to plan beforehand the universe that was to be. I noted a child once putting together and building up a structure with a definite number of peculiar shaped pieces of wood. Each piece had its own Shape, which was made so that it could only be fitted in into one place or position with the others. And when each piece was put into its proper relative place or position, it was found to be flush so far with the other pieces, and the entire result was a superb, model mansion. Any one piece put into its wrong place, or put out of its place, put all the others wrong in their relations, and the result aimed at could never be attained. I perceived the necessity there was of each piece being Shaped aright, and I perceived that each piece could only have been Shaped aright by the maker thereof having had in view the whole result. And so, God, when He Shaped the atoms, had in view the result of the universe entire. None but a wilfully blind observer can fail to see the deep design in the Shapes or weights of the atoms.

5. If Superstition kept back the progress of science in bygone days, Atheism under the name of Agnosticism is surely the drag put on in these our days. The marvellous juxtapositions of well-shaped atoms pourtray miraculously the pre-design and the arranging of an Intelligent Power in Chemistry. Yes, but are not the Shapes of the Inorganic purely accidental, formed of necessity from the external conditions under which they take Shape? Are not crystals but enlarged *geometric* Shapes formed of necessity by the aggregating together of minute *geometric* molecular Shapes? On the whole, are not the various, accidental, surrounding pressures altogether the cause of the Shaping of the Inorganic Shapes? Truly, a vast number of Shapes are formed purely accidentally. Many such are found, for instance, in the realms of Geology and Geography. Yet, it is a question after all if on the whole the Shapes of such realms are really accidental. Even if they are, may they not then be *permitted* so to be for the sake of the romantic beauty shewn in their irregularity, and therefore, being so *permitted*, as they certainly are, they are not then strictly accidental. Let it be granted that the large, geometric crystal-Shapes are formed of necessity by minute geometric molecular-Shapes, and these again by the particular nature or the atomic-Shapes, then what gave the particular nature to the atomic-Shapes? or, what makes them hold together or cohere in their particular Shapes? or, what makes the molecules or the crystals hold together or cohere in their Shapes? Is it not altogether evident design? Let it be even granted also that the various, accidental, surrounding pressures give the Shapes, then what is the general *cause* of the surrounding pressure? Are not the

surrounding pressures but that universal gravity, coherency, or holding together of Substance by Will-pressure? If you say that it is just the general Pressure of the general store of Motion in the universe, then that general store of Motion we say has originated, as it must, somewhere out of Will-action. And if you say that *unconscious* Matter with Force or Motion is the thing eternal, still the fact remains that our spirits are *conscious* Substances capable of wielding Force or Motion by the action of their wills, and of moulding and Shaping Shapes of Matter, then, where did our conscious Substances come from but from the great mass of universal Spirit-Substance which is universal Matter, and that unmistakably is conscious.

So that, as for Shapes being shaped by surrounding pressures, and by the already formed Shapes of the ultimate particles which go together to make Shapes, it just comes to this:—What causes the surrounding pressures? and what has given the already formed ultimate particles their Shapes?

6. Then, as for the uniformity of the action in the Universal Pressure of Substance against Substance as shown in what is designated as the fixed laws of gravitation or cohesion, its very uniformity, which has been to many a stumbling-block, by making them imagine that it was a *first cause* in itself, its very uniformity or fixed mode of action shows the benignity and wisdom of the Great Will who so acts. It shows His consideration for His creatures, for unless He acted uniformly so in such a manner as they could depend upon, they would be thrown into utter confusion, and would have no solid ground on which to rest. Unless men could depend upon the certain, so to speak, probability of the law of gravitation continuing in force in the manner in which it has continued, they would never rear their cities or build anything, for there would be no guarantee of their works standing. And yet, although of the mercy of God we have from and by Himself this "Recognised Law," still of the same mercy we have more: for in all our experiences in life we have at certain junctures His special interposition and interference for our good, which does not happen by mere coincidence of recognised law.

7. By the way a bit of the old song. Will-action or Will-Pressure or Will-Force is that which creates Motion. And that which holds *something* in a Shape is what? That which holds Substance in any particular Shape, what can it be but "Will-action-pressure-or-force?" What could else? And there is the Inorganic, and there is the Organic they say. The Inorganic is particularly the great mass of the spirit-substance of God; and the Organic is a portion thereof well built and prepared—a metropolis of mansions to receive the offspring of this One God.

8. Now, it is well to know as much of God as we can. And I am curious about His being, and I am delighted to find the All actually in all. Along the ages none ever doubted the existence of the sun, but many had strange ideas concerning it. And along the ages the eternal power and godhead of the Great Being were clearly seen, being understood by the things made. But strange have been the ideas about Him. What is Truth? Truth is "Things as they are." Existence itself falls upon necessity. There is the basis. And what other means could the Great Power employ better than that of perpetually evincing evident Design in the Shapes of His creation to make known to other intelligent

beings His own Intelligence? Would apparitions convince sceptics? No, they would frighten, or lead them to think there were many Gods. Any other method we can think of, if different from that employed, would be undignified, inconsistent and vain. Is it right on every occasion of a whim of doubt arising in our minds, to seek a special sign or miracle from the Almighty? Should not one sign be sufficient? We, of little faith!

9. Those *complete* Shapes, then, in which Substance holds itself are the manifestations of Intelligence: For that those *complete* Shapes in which Substance actually does choose to hold itself are not the manifestations of Intelligence is quite unthinkable.

10. *N.B.*—Those *Complete* Shapes: And *not* fragments. Let this hint suffice.

11. Before leaving let me name "Protoplasm." And let me give Roscoe's idea of it that it could not come together chemically, as it is not a chemical compound, but a compound of miraculous structures.

MOTION AND SHAPES.

TRUTH XXXI.

MOTION AND SHAPES ARE ENTIRELY DEPENDENT UPON SUBSTANCE, SPACE AND TIME.

Self-evidence of Truth XXXI.

Can you think of Motion and Shapes as independent or existing apart from Substance, Space and Time? No. Why, try to suppose either Motion or Shapes as independent or existing apart from Substance, Space and Time, and you will perceive that if there be Motion there must then be a Substance moving in Space and in Time, and if there be a Shape or Shapes there must then be a Substance making the Shape or Shapes in Space and in Time. So therefore, Motion and Shapes are entirely dependent on Substance, Space and Time: As it is unthinkable otherwise.

Comments on Truth XXXI.

1. This truth is very plain and very self-evident. For, that Motion and Shapes could be without Substance, Space and Time is quite unthinkable.

2. But on the other hand, Are Substance, Space and Time entirely independent of Motion and Shapes? Can Substance, Space and Time exist of themselves without Motion, and more especially without Shapes? Well, Time is not Motion and has no Motion though we sometimes speak of its speed; nor has Time any Shape or Shapes. Space is eternally immoveable in itself; and as for its Shape or Shapes, Shapes of parts of Space are merely imaginary, Space itself on the whole—

unlimited Space is not or has not a Shape. Substance, though in a state fluid to its infinitesimal depths, yet we can think of it remaining quiescent, motionless; ay, we can think of it even apart from Force, apart from that Power of Holding together, that Pressure all round in together upon itself: why, is it not this Force that really makes the Shapes in Substance? Without this Force would Substance really be without Shape? Well, were Substance of endless extent throughout all Space, it could not be said then to have a Shape in its infinity; but, as it is, with vacuities within it, we cannot think of it without Shape of some sort, though that is perpetually altering; and further, were Substance not Spirit, it would be found eternally without Motion and without Force and in monstrous irregularity instead of in the sublimely regular atomic Shapes, etc., in which we find it holding itself.

3. Motion and Shapes give grand scope of action for the great Spirit-substance existent in Space and Time. How sublime is the Sphere-Shape prominent throughout all the universe, nevertheless, the Sphere-Shape is easily departed from when it becomes expedient for the benefit of conscious being; this in itself shows Mind and Will. It may not be out of place here to note that interesting Geologic theory of "Wheel within Wheel." Taking the nebular hypothesis of the formation of the worlds then: when the external crust of the earth forming on the surface of the molten matter became of a certain thickness it would *arch* firm all round, and the internal, molten matter cooling and contracting would detach from it and form a globe within the globe, so to speak, with a spacious atmosphere between. This interior globe likewise forming a crust upon its surface, and the interior again still cooling and contracting, at length another interior globe would be formed. And so on in this process there might be formed a dozen globes or so nested within each other: the earth being eight thousand miles through, and giving two hundred miles as a sufficient thickness for each crust. Now, if any one, thinking the earth was solid to the core, should have wondered at the waste of Force shut up therein, and should have been apt to question Divine wisdom about it; let such an one consider this Geologic theory of "Wheel within Wheel." And who knows but that universal, solid Substance may be thus arranged, "Circle within Circle," in universal Space, and that we with all our visible, starry cosmos may be merely floating in one of the mighty atmospheres that lie Betwixt.

4. Are Shapes conscious things? Well, abstract Shapes, mere Abstractions are not in themselves conscious things. But is the Substance of each Shape conscious? Is this solid piece of timber conscious? Are these stones, and is this wall conscious? Well, the Substance of each Shape is but a part of the great, universal, conscious, Spirit-mass. And when we *touch* any particular part or point thereof, the whole universal mass of Spirit-Substance must be conscious of being touched thereat. Why, science proves at anyrate that the slightest Motion effects to some degree the whole universe. Let us consider our own Spirits: they must have external surface though it be ever changing Shape. If a part is conscious the whole is conscious. A portion or segment of the surface of any of our own souls is not in itself a separate conscious being, but would be so were it detached. And so the Substances of the various Shapes are not separate, conscious beings unless they be

totally disconnected and detached from the universal mass. Our spirits are in contact with the universal mass, but "contact" is not "connexion." Spirit, having existence as a thing, it must have dimension then. And God, the Great Spirit, being the essential Substance of material things, is therefore actually "The All in All." And to point to the Shapes of things material and say that *these* then are God, is as much as to say that portions or segments of the surfaces of our own souls are ourselves.

TRUTH XXXII.

MOTION AND SHAPES CONSTITUTE CREATED BEING OR EXISTENCE.

Self-evidence of Truth XXXII.

Can you think what otherwise could constitute created being or existence but Motion and Shapes? No. Why, try and suppose what within Space a creation by and from pre-existent Spirit-Substance could be, and you will perceive that such pre-existent Substance could only Move itself into new ways or into new systems of Shapes, and that as Motion is created by an act of will, and Shapes held in being by Force so created, Motion and Shapes then are verily a Creation. So therefore, Motion and Shapes constitute created being or existence: As it is unthinkable otherwise.

Comments on Truth XXXII.

1. Compare this Truth (XXXII) with Truth XIX and see how well they couple together.

2. Motion and Shapes exist in Space but they do not occupy Space. Substance alone occupies Space.

3. We really cannot think what otherwise a creation could be but a Motion of pre-existent Substance into a new system of Shapes.

4. Behold! In the midst of the Divine, Eternal Essence arises the creation, and by the Divine Will it is upheld! At Will-Action Motion begins, and at the continuance of the Will-Action the moving portions Press together and Shapes are formed. And the Shapes are swayed about in harmony according to the mind and by the will of The Great Spirit, the Eternal Essence. In very deed the Creation is upheld by the Will of God, and that literally, as says St. Paul, "He upholdeth all things by the Word of His Power.

5. Substance is in or within the Shapes, and Substance makes the Shapes, but Substance is not the Shapes. Now we have a clear conception of how the great Spirit, God, *is* All and *in* All.

6. Did God create the world out of nothing? Out of No-thing, No-thing comes. But what is a Thing? Here we perceive where the point is. The whole question of creation out of nothing lies in how we

define what a "Thing" is. No thing from no thing certainly if we define "thing" to be a something substantial or Substance. Then is the world not a something substantial or Substance? No. Substance makes and upholds the World, but the World is a mere Shape, and Shapes are not Substance, neither is Motion, and we easily can conceive of Motion and of Shapes being *created* in the true sense of the term. So Motion and Shapes constitute the Creation. If you like, conclude that Motion and Shapes are not "Things," but nevertheless you must admit them to be realities. The "That" which Moves, the "That" which underlies the Shape or Shapes is the Spirit Substance of God who is the Uncreated. Could He have come out of nothing? He came never into being at all but *was* from everlasting to everlasting.

7. Some one will say that Motion and Shapes are neither Being nor Existence, that they necessitate a *something* Moving and a *something* being Shaped, and cannot exist of themselves as has been said, and are therefore merely modes of Being or Existence. Very well then, they Be or Exist as modes of that *something which* is alone to be considered as Being or Existence. But that something which alone is to be considered as Being or Existence cannot Be or Exist of itself but requires Time and requires Space. So that Time and Space which could be or exist without anything seem to be still more self-existent. And why then call Substance alone Being or Existence? Time, Space, Substance, Motion, and Shapes are the entire total of Being or Existence; and Motion and Shapes are most essential realities thereof, and they constitute the creation.

8. Let us note here the difference betwixt *impossibilities* and *inconceivabilities*. The former should refer properly to the scope or action of Power or Motion; the latter to the utterly nonexistent. Things *impossible* with men then may be *possible* with God. Things for which man is unable God may be able. Man cannot sway the stars or split atoms but he can conceive how God, being in and over all, may do so easily. Miracles are not inconceivabilities. How miracles are wrought is quite within the range of thinkability; only, man perceives how, though he be unable to accomplish them, God may accomplish them. But man plainly perceives that God cannot accomplish an inconceivability. Can God stay the current of Time? Can God go outside of Space? Can God annihilate the Substance of Himself? Can God make aught Move and yet not Move at one and the same instant? Can God make the mathematic or geometric truths involved in Shapes otherwise than they are? No. Inconceivabilities are not things to be done at all. They are fallacies in speech, contradictions, direct contradictions if examined carefully. God, say some people, couldn't make a hill without a hollow. Of course not. Being cannot be and yet not be at one and the same time. There is no universe of things inconceivable. Inconceivabilities are not things at all, they are nonextant. Being or existence is because it is, and God is the soul of Being or Existence which is from everlasting to everlasting. His great power of possibility lies in the physical realm of Motion and Shapes. The mathematic realm or realm of absolute truth is fixed and immovable.

9. That what otherwise a creation could be but a system of Motions and Shapes is quite unthinkable.

TIME, SPACE, SUBSTANCE, MOTION AND SHAPES.

TRUTH XXXIII.

TIME, SPACE, SUBSTANCE, MOTION AND SHAPES ARE THE ENTIRE TOTAL OF ALL BEING OR EXISTENCE.

Self-evidence of Truth XXXIII.

Can you think of aught else besides Time, Space, Substance, Motion, Shapes? No. Why, try to suppose aught else besides Time, Space, Substance, Motion, Shapes, and you will perceive that you can only have as it were utter Non-being or Non-existence in the background, if perchance you can possibly conceive even that. So therefore, Time, Space, Substance, Motion and Shapes are the entire total of all Being or Existence: As it is unthinkable otherwise.

Comments on Truth XXXIII.

1. Utter-Nothingness, shall it be brought in so as to make the Entire Total more complete? Utter-Nothingness as Utter-Nothingness in its fullest sense has no Being or Existence at all, for Space, *pure* Space everywhere excludes the possibility, ay even the very idea of it.

2. Time is but Time, Space but Space, Substance but Substance, Motion but Motion, Shapes but Shapes, in this sense, that they are but themselves, the only elementary or simple realities extant, all else being but combinations of them. Look at History, and *Time* comes out as a chief constituent with the other realities inter-related; look at Mathematics, and *Space* comes out the same; look at Astronomy, Chemistry and Physiology, and *Shapes* come out the same; look at Physics, Light, Heat, Electricity, etc., and *Motion* comes out the same; look at the Universe, look at God, look at the Association of Sentient Things, and the Great *Substance*-Spirit comes out in its internal or conscious aspect, as well as in its external or material aspect, the same. A true idea of anything can only be had by analysing and realising such in the light of the Five Realities.

3. The Ancients had four, viz., Fire, Air, Earth and Water. But here are the foundational Five,—Time, Space, Substance, Motion, and Shapes.

4. Time and Space on the one hand, Motion and Shapes on the other, and chief and central The Great Substance-Spirit of whom are all spirits: Here the entire total of all Existence or Being; Here the Absolute, the Complete.

5. Now, although these be the Entire Total, and although there be nought else existent outside or beyond these, as it is unthinkable there

could be, nevertheless, Substance being Spirit, it has all the properties, qualities or attributes that common orthodoxy usually ascribes to Spirit. So that instead of Mind and Will being excluded from the total Five, they are more than included in the fact that Substance is conscious, is Spirit. Is not "hate" but a strong will to oppose and thwart, and is not "love" but a strong will to side with and aid? That inherent power of Will-Action which common orthodoxy usually ascribes to Spirit is here ascribed to Substance, and thus the hitherto undiscovered cause of coherency or holding together of Substance is at last discovered. That power which Spirit-*Substance* has of altering its shape at will is universally acknowledged: so that it is a power then that does inhere in a Substance. And what now will the old orthodoxists say about their inane, *immaterial "Spirit"?* There is actually no place found for it: and it is no where, and it never was, and it never can be. It does not exist because it cannot. Boldly let me say to you who must have a God outside of Time and Space and separated apart altogether from Substance—let me say boldly to you that *There is no such a God.* Nor do I admit that there may be, for did I admit so I might then admit as well that two and two in some parts of the universe could be five and that any and every unthinkable thing could also exist. No, the God I believe in and adore and love is the God in whom I live, move and have my being, the God who environs me about. I am a conscious being, yes, but conscious of what? Principally of my environment. All my happiness is from thence, and my happiness overflows when I consider that the Substratum, Substance, or Essence of my Environment is actually the Substance of the Great, Conscious Spirit who loves, and has thus prepared Himself for, me. I must obey Him for I perceive that His laws fit in and square with the necessity of things. He is reasonable, and His will must prevail.

6. Time, Space, Substance, Motion, Shapes are, and Nought else is but what belongs thereto. These are the Primal Five—Five Realities. They are all-embracing. In them the whole of Being or Existence is seen as in a map. And that there is aught apart from, or beyond these is quite unthinkable. They include all and exclude Nothing. Time and Space: Substance; Motion and Shapes.

7. Substance has its two aspects—its *internal* aspect, and its *external* aspect. Its *internal* aspect is its consciousness, and the consequence of its Consciousness is the whole range of thought. Its *external* aspect is its solid, objective existence, and the consequence of its solid, objective existence is the whole material range. Out of its consciousness or internal aspect Substance Acts and Its Action appears as Force or Motion in its external or material aspect.

8. There is, then, Within Time And Space A Substance Which Is In Motion And In Shapes.

9. To conclude then, Time and Space on the one hand, Motion and Shapes on the other, and chief and central the Great Substance-Spirit of whom are all Spirits. This the entire total of all existence or being, this the absolute. Substance universal is the Great, Uncreated One who is because He is, Time and Space are His abode, Motion and Shapes are His works. We look upon all spirits then as having come from this Great Universal Spirit. This Great Spirit is God; He is the

Father of all spirits. And is He not infinite? And what then can be taken from or added to the Infinite that can make the Infinite less or more. All human spirits of or from the Great Spirit, specks or particles of the Great Spirit, parts detached or portions disintegrated from the Great Spirit—but the Great Spirit still Infinite. All *super*-human spirits, angels, archangels, etc., whether in rebellion against Him or not, all of or from Him, parts or portions detached or disintegrated from Him, the Great Spirit—and He still infinite. All *supra*-human spirits those in animal or plant organisms down to the infinitesimal animalcula, all specks or particles, parts or portions, detached or disintegrated or evolved of or from The Great Spirit—and the Great Spirit still Infinite. Yes. What can lessen the Infinite? All spirits however of or from Him are nevertheless infinite in their own infinitesimality. They have all their rights and capabilities of Motion in their own spheres as they are all so many "wills." And as it is evident that the action of each one tells upon and affects all, each one should see to it for his own good that his action be to the benefit of all. And yet considering them all as hanging upon the pivots of their "Wills," "it is impossible but that offences will come" as they are all free to take the wrong side as well as the right side, but no one need take the wrong side, therefore, "Woe to him through whom the offence comes."

10. It is astonishing to find that Locke had as clear an idea of the Substance of spirit as he had of the Substance of matter. He perceived the communication of Motion by thought as well as by impulse. He acknowledged the mystery of the coherency of matter or the mystery of the universal pressure. And yet he failed to clench the facts that Substance was conscious, was Spirit, and that by its will it cohered, or that its will-action originated the universal pressure

---

TRUTH XXXIV.

BEING OR EXISTENCE IS AS IT IS.

SELF-EVIDENCE OF TRUTH XXXIV.

Can you think of Being or Existence as being otherwise than it is? No. Why, try to suppose Being or Existence as existing otherwise than it does exist, and you will plainly perceive that Being or Existence must be or exist as it actually does be or exist. So therefore, Being or Existence is as it is: as it is unthinkable otherwise.

COMMENTS ON TRUTH XXXIV.

1. "As it is quite thinkable but unthinkable otherwise."—This has been our argument throughout all our study of Being or Existence. And taking all the Truths of Being or Existence together, we declare that not only now is it impossible that we can think otherwise about Being or Existence, but it is impossible that Being or Existence could be otherwise. Jehovah could not have it otherwise. Jehovah is not otherwise than he is.

2. "I think, therefore, I am." And since I am, there must be Space for me to be in, and there must be Time. And therefore, I am a conscious Thing, a Substance in Space and in Time. And so Being or Existence actually is or exists, and a Something then must have been, and must be eternal—a Something Conscious: sure as the most certain sure.

I myself a conscious being am? yes: but conscious of what? Why, conscious that Being or Existence actually is or exists, and that I a conscious being am.

This conscious being of one's self then is conscious only of what comes into contact with or affects its conscious self. Being or Existence constantly affects it, and so of Being or Existence it is constantly conscious.

Memory is not the conscious being of one's self, or it would never be out the consciousness. Memory must be markings, tracings or impressions chiefly upon the surfaces of that material environment with which the conscious substance of one's self frequently comes in contact. Memory of a sort too, but exceedingly transient, might possibly be markings, impressions, or tracings upon the active, conscious substance itself.

This conscious being of one's self, conscious of course of things which affect it, is conscious also of the differences betwixt things which affect it: and this consciousness of the differences betwixt things which affect it, is called "thought." The more the number of different things which affect it, the more the "thought"; and the less the number, the less the "thought." If therefore, but one thing only affected the conscious being, the conscious being, although conscious of it, yet having nought wherewith to compare a difference, would not have any "thought" concerning it. To be constantly conscious of but one thing is not "thought." And although conscious being be in itself a conscious substance, yet, if nothing affects it, it can have nothing even to be conscious of.

Supposing now this conscious being of one's self, this conscious entity, were carried away into pure, blank, empty space. And supposing it were left alone, with not a substance external to itself affecting it, and motionless there, what in that condition would it be conscious of? Would it have nought to be conscious of? And would it, therefore, remain forever motionless in that condition, unless something external to itself affected it? Well, if it had nought to be conscious of, it would remain for ever so, but it would have the difference betwixt itself and its empty environment, "Space," to be conscious of, and that "thought" would supply a motive for its voluntary action; and in its voluntary action it would become conscious of "Time," and although, in its voluntary action, it would be unconscious of any resisting, tangible environment, as in such a condition as we have been supposing, there would be no resisting, tangible environment to be conscious of, yet, by moving some part or parts of itself against some other part or parts of itself, it would come to be conscious of the "Substance" of itself, and to be conscious of "Motion," and to be conscious of "Shapes"; and thus to be conscious of all what Being or Existence is, from feeling the very nature of those primal Five realities.

3. This soul or spirit, this thing or entity, this conscious being of one's self is not in itself "thought" then. It is the *that* which thinks. Although it exists always a conscious thing, it may not always have the consciousness of certain things, for it may not always have certain things to be conscious of. And although its consciousness of things is not a motion, it is hard to think of it itself remaining long motionless, for its voluntary power of motion or action is so liable to be exercised over the objects of its consciousness.

As therefore we exist as conscious beings, conscious substances, we cannot but be conscious of the conditions under which we are placed. And thus we are conscious that Existence exists in the actual way in which it does exist, and that Existence does not exist otherwise than the actual way in which it exists. And the actual way in which it does exist is the actual state of things, the actual truth of the case; for it is the actual truth of the case, the actual state of the things themselves, the actual truth itself, which affects the conscious self. We then are conscious existent entities, conscious of existence outside of ourselves, and therefore that we are but parts of the all of being or existence. And to think is simply to be conscious of the differences of things. This then is personal identity, the especial *that* of each of us which is conscious. The conditions under which *that* is placed is what it is conscious of. So *it* itself and its environment are almost both of equal, essential importance. At present in Him we live, move and have our being, but let it be our eternal ambition to have Him always as our environment, with His Will and ours in unison. At present He upholds the earth for us upon which we stand, and He upholds those organisms of ours by which we come into harmony with His creation and live. So to reciprocate, let it be our constant and eternal effort to find out always what His will with us is and to obey it. And we then shall always have an environment of Substance, and that substance will be the Substance of the Great Spirit, God. And our wills shall be in unison.

4. That thing then which thinks, that piece of conscious being which is the conscious self—it exists. It has the power of voluntary action, for it acts. So we exist: and the realities of Being or Existence—they exist. Time, Space, Substance, Motion, Shapes, exist. In the mode in which things actually are, things exist.

And so agnosticism concerning such realities will not serve us in our action with them, for we have to deal with them as they are, or if we refuse to deal with them they will, nevertheless, necessarily deal with us.

We together with them are involved in the necessity of things. Let us awake to know our power and theirs. Agnosticism satisfieth not. We act in daily life upon the average without agnosticism. We act as that we fully know what we are doing, as that we fully know the certainties of the realities with which, and conditions under which, we are acting. To act otherwise is foolish acting. To act habitually under agnosticism shows a dull stupidity, and is decidedly suicidal.

5. In Being or Existence then, whatever is, is, and is not otherwise than it is, for its being otherwise than it is will be unthinkable. And whatever is presented to the conscious thing is also as it is, and the conscious thing cannot be conscious of it otherwise than it is, but must think about it and know it to be as it is and not otherwise.

Whatever we cannot think, or whatever is unthinkable when given us to think, has then no existence or being whatever. Or rather, whatever we cannot conceive, or whatever is inconceivable when given us to conceive, has no being or existence whatever. For instance, can two and two ever be more or less than four? Can an eagle be flying eastward and westward at one and the same time? Can a part ever be greater than the whole? Can the past be as that it never had been? Can a thing be and yet not be at one and the same time? No. Not even to God can these and such as these be. They are quite unthinkable, quite inconceivable, because they actually are not and cannot even be: as only what actually is or what can possibly be will affect the conscious thing and so be thought of. Such then have no existence at all as they are quite unthinkable, quite inconceivable. If you like, the truth concerning them can be proved by experiment in this way, that either of them cannot be done, so to speak, if attempted.

The Truths concerning Being or Existence as set forth in the foregoing pages are based upon this then that Things are quite thinkable taking them as they are, but taking them otherwise than they are they are quite unthinkable and can have therefore no existence so.

This is the sum of the Truths set forth: This, that the five realities —Time, Space, Substance, Motion and Shapes, are the entire total of all Being or Existence; that Time, Space and Substance could never have begun to be and can never cease to be, but that Motion and Shapes may begin to be and may cease to be; that Substance is the *that* that is conscious; that at will Substance moves itself and thus creates Motion; and that at will Substance holds itself together in multitudinous, various Shapes; and that those multitudinous, various Shapes constitute the creation. This, then, is the Truth about Being or Existence: and the argument is, that Being or Existence is unthinkable otherwise. In the foregoing pages we have used simple words. Complex words give opportunity for mental jugglery: and there are some dishonest thinkers who are not slow to take undue advantage of fallacies arising from complex words.

And so then, we accept the Truths upon the basis of thinkability about them; if you reject them because you *think* that thinkability about them is not umpire, then, just by *so* thinking, and by rejecting them just upon the strength of *so* thinking, you verily acknowledge that thinkability is umpire.

6. Being or Existence thus actually is or exists, and whatever is unthinkable has no being or existence whatever: for it is altogether unthinkable that Being or Existence is or does exist otherwise than it actually is or does exist.

7. After all, What is it all for? Is it for the sake of Truth? Yes. But, what actually is Truth? Truth is "Things as They Are."

To *know* Things as they Are is to have the Light of Truth, and to have the Light of Truth is to see clearly How to Act. But To Know is one thing, and To Act is another.

8. To know God, The Great Spirit, Our Environment, The All and In All, and to correspond, to commune, our spirits with His Spirit and His Spirit with our spirits; And to be conscious each of each other in Love: This is the "Highest Good." To know that we ourselves are

all so to speak so many "wills," and that God Himself is the Great "Will." And to have the common sense from the circumstances of the case to see that the lesser "wills" ought to give way to the higher wisdom of the Great "Will." And here is the reward for good behaviour: "He that doeth the Will of God shall abide forever." Not every one that saith unto me, "Lord, Lord," shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven.

9. The Government of the universe is found to be based upon Power. Each spirit has its own action at will, but what spirit can stand before the Action of the Almighty Spirit when He Wills to avenge. Fear Him who is able to destroy both soul and body in hell. Our God is a consuming fire. Our individuality of both body and spirit He can destroy though He can annihilate not the essence of spirit for how could He annihilate essence of Himself.

10. Then this is what it is all for. Having found out that God is All and in All, to accept Him then as Our All and in All. If we do not this our search after Truth even though we find it, is in vain. Let us but have a commonsense attitude before the Necessity of Things. And this is a commonsense attitude when our spirits in sincerity say "Thy Will be Done." Let us keep ourselves in the Love of God and the main end is not missed. But let this be added as a final idea, that the Will of God *must* be done if we would abide for ever. So that this then is the parting word, "He that doeth the will of God abideth for ever."

THE SCRIPTURES UPON THE SUBJECT.

In Time and Space the Universal Substance is the Great Being while the Motions and Shapes thereof are His works. And we are His offspring. And our chief end is to glorify and to enjoy Him forever. To love Him supremely is the first and greatest commandment; and therefore we cannot but be most intensely curious to know more and more of God. Away with the notion that it is wrong to be curious about God. Whatever is inconceivable has no existence whatever. A Being outside or beyond Time and Space has no being whatever. God we conceive to be the Great Spirit of whom are all spirits. Spirit we conceive to be a conscious thing or Substance acting or moving within Time and Space. And so the Universal Substance we conceive to be the Great Conscious Being, God. Whilst the Motions thereof and the everchanging Shapes thereof which are the result of His action we conceive to be the Creation. Taking all together we have what we call Nature, and how true it is what we oft have heard that God is in Nature. The Universal Substance being conscious must then think, but what the character of the thoughts or what all the thoughts may be we know not unless the same be revealed to us. "For," as St. Paul says, "who hath known the mind of the Lord"? (Rom. xi. 34. and 1st Cor. ii. 16.) The main intent of the Scriptures, the chief purport of Revelation is to show forth the character of God more than the essential being of God. There the "character" of God is called the "image" of God. Man originally was after the moral "image," the "likeness," the "character," of God. (Gen. i. 26-27)." "I shall be satisfied," says David, "when I awake, with Thy 'likeness.'" (Psalm xvii. 15). St. Paul speaks of being "conformed" to the "image" of His Son. (Rom. viii. 29). Gloriously is the character of God revealed in the Scriptures, revealed in Christ. Christ is the character of God. Christ "is the image of the invisible God" (Colos. i. 15.), "and the express image of His person." (Heb. i. 3.) Christ is God. "I and my Father are one." (John x. 30). "God was manifest in the flesh." (1st Tim. iii. 16). Was it not actually God Himself who wrought upon the brain of that human organism which was called Jesus Christ, and manifested His character thus in the flesh as He once manifested His power in the burning bush? Whether or not affects not the message Jesus Christ had for us. For the power of God bore witness to the message and the messenger. Ours is to hear and obey, to admire and thus become like Him, but to return, it is the "character" of God that the Scriptures particularly reveal, for the "character" of God is what requires to be revealed, but the "actual being" of God—the "essential being" of God is plainly

evident from the things that are. However, the following passages from the Scriptures are suggestive of the nature of the actual or essential being of God, and they agree or do not disagree with the fact that the Universal Substance must be God.

N.B.—The words placed in brackets are extra notes upon the texts.

Gen. i. 1. In the beginning God (was, and He) created the heaven and the earth (a system of Motions and Shapes). 2. And the Spirit of God moved upon the face of the waters. (The Eternal Essence began action). xvii. 1. I am the Almighty God. Ex. iii. 13. (When) they shall say to me, What is His name? What shall I say unto them? 14. And God said unto Moses, *I AM THAT I AM:* and He said, thus shalt thou say unto the children of Israel, *I AM* hath sent me unto you. (The name for the Very Essence of Being or Existence). Deut. xxxii. 39. See now that I, even I, am He, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. xxxiii. 27. The Eternal God is thy refuge, and underneath are the everlasting arms (in very reality). Neh. ix. 6. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Job xi. 7. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? (This question is in especial reference to God's judgments as these were the subject of discourse, and it is not an inspired question but is asked by the erring Zophar the Naamathite. St. Paul says in Rom. xi. 33., O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His *judgments*, and His ways past finding out!). xxxiv. 14. If He set His heart upon man, if He gather unto Himself his spirit and His breath; 15. All flesh shall perish together, and man shall turn again unto dust. 21. His eyes are upon the ways of man, and He seeth all His goings. Psalm xxxiii. 6. By the word of the Lord (The will) were the heavens made; and all the host of them by the breath of His mouth. (Will-action). 7. He gathereth the waters of the sea together as an heap. 9. He spake, and it was done; He commanded, and it stood fast. (He willed it, and He accomplished it.) lxxvii. 19. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. xc. 2. Before the mountains were brought forth, or ever thou hadst formed (shaped) the earth and the world, even from everlasting to everlasting, thou art God. 3. Thou turnest man to destruction; and sayest, Return, ye children of men. 4. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. xciv. 9. He that planted the ear, shall He not hear? He that formed the eye, shall He not see? cii. 12. Thou, O Lord, shalt endure forever. 24. Thy years are throughout all generations. 25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26. They shall perish but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. 27. But thou art the same, and thy years shall have no end. (What can endure but Indestructible Matter which is Spirit? And

what can be changed like a vesture but mere Shapes? Here is Carlyle's great idea that the appearance of Nature is but the garment of God!) cxxxv. vi. Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places. cxxxix. 3. Thou compassest my path and my lying down, and art acquainted with all my ways. 5. Thou hast beset me behind and before. 7. Whither shall I go from thy spirit? Or whither shall I flee from thy presence? 8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9. If I take the wings of the morning, and dwell in the uttermost parts of the sea. 10. Even there shall thy hand lead me, and thy right hand shall hold me. 11. If I say, surely the darkness shall cover me. 12. Yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. 13. Thou hast possessed my reins: thou has covered me in my mother's womb. 15. My substance was not hid from thee, when I was made in secret. 16. Thine eyes did see my substance. cxlviii. 5. He commanded (willed) and they were created.—Prov. xv. 3. The eyes of the Lord are in every place, beholding the evil and the good. Isaiah xl. 12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13. Who hath directed the Spirit of the Lord? 15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. 17. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. 18. To whom then will ye liken God? or what likeness will ye compare unto Him? 21. Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? 22. It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. 25. To whom then will ye liken me, or shall I be equal? saith the Holy One. 26. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: for that He is strong in power: not one faileth. 28. Hast thou not known? hast thou not heard, that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. 31. They that wait upon the Lord shall renew their strength. xliv. 6. I am the first, and I am the last; and beside me there is no God. 8. Is there a God beside me? yea there is no God; I know not any. 24. Thus saith the Lord, thy Redeemer, and He that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. lvii. 15. The High and Lofty One that inhabiteth eternity. Jerem. xxiii. 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I *fill* heaven and earth? saith the Lord.—Dan. iv. 17. The Most High ruleth in the kingdom of men. 35. And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him

What doest thou? Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell. 29. One (sparrow) shall not fall on the ground without your Father. 30. The very hairs of your head are all numbered. John iv. 24. God is a spirit. xvii. 3. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. Acts xvii. 25. An altar with this inscription "To the Unknown God." Him declare I unto you. 24. God that made the world and all things therein. 25. He giveth to all life, and breath, and all things. 27. (All nations) should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us. 28. For in Him we live, and move, and have our being; as certain also of your own poets have said, "For we are also His offspring." 29. Forasmuch then as we are the offspring of God, we ought——.—Rom. i. 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are without excuse. 21. Because that when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations. 23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, etc. 28. And even as they did not like to retain God in their knowledge, God gave them over, etc. 1st. Cor. viii. 6. But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. xv. 28. That God may be all in all. Ephes. iv. 6. One God and Father of all, who is above all, and through all, and in you all. Heb. iv. 13. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do. Rev. xix. 6. Alleluia: For the Lord God omnipotent reigneth!

WORDS OF CHRIST ON THE ESSENTIAL IMPORTANCE OF THE WILL OF GOD.

Matthew vi. 10.—Thy will be done in earth, as it is in heaven.
vii. 21.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
vii. 24.—Therefore whosoever heareth these sayings of mine, and doeth them etc. *(See the context.)*
vii. 26.—And every one that heareth these sayings of mine, and doeth them not, etc. *(See the context.)*
xii 49-50.—Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.

Matt. xxi. 28-31.—But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father?

xxii. 1-14.—(3). To call them that were bidden, etc., and they would not come, etc.
(5). But they made light of it, and went their ways, etc. *(See the context.)*

xxvi. 42.—O my Father, if this cup may not pass from me, except I drink it, thy will be done.

Mark vii. 5-13.—(8). For laying aside the commandment of God, ye hold the tradition of men, etc. (9). Full well ye reject the commandment of God, that ye may keep your own tradition, etc. (13.) Making the word of God of none effect through your tradition which ye have delivered, etc. *(See the context.)*

Luke ii. 49. — How is it that ye sought me? wist ye not that I must be about my Father's business?

iv. 43.—I must preach the kingdom of God to other cities also . for therefore am I sent.

vi. 46.—And why call ye me, Lord, Lord, and do not the things which I say?

x. 25-37.—(28). This do, and thou shalt live. (37.) Go, and do thou likewise. *(See the context.)*

xi. 28—Yea rather, blessed are they that hear the word of God, and keep it.

xii. 41-48.—(47). And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. *(See the context.)*

xiv. 16-24.—(17). Come; for all things are now ready. (18.) And they all with one consent began to make excuse. *(See the context.)*

xvi. 10.—So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which is our duty to do.

xxii. 42.—Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

John iv. 34. — My meat is to do the will of him that sent me, and to finish his work.

v. 30.—I seek not mine own will, but the will of the Father which hath sent me.

vi. 28-29.—Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

vi. 38-40.—For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

vii. 16-17.—My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (If any man "*willeth to do*" his will.—Revised version.)

viii. 28-29.—I do nothing of myself; but as my father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

ix. 4.—I must work the works of him that sent me, while it is day.

xiv. 21, 23-24.—He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

xv. 7, 9, 10, 14.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you. *(See the chapter.)*

xvii. 4.—I have glorified thee on earth: I have finished the work which thou gavest me to do.

TIME AND SPACE,

SUBSTANCE,

MOTION AND SHAPES.

The Enclosed Blank Pages Here are for the purpose of Readers recording their names with their "Votes," and with perhaps some important notes. Each Reader has 34 "Votes" to give, according to the number of the "Truths" treated in this Study of Being or Existence. And for as many of the said "Truths" as the Reader *acknowledges*, so many will be the "Votes" this direction. We request that they be recorded. If every Reader goes more than half way with us, giving us more than 17 of his "Votes," we will be vain enough to claim that we have the majority. And if any one goes the *full* length with us, giving us the whole 34 "Votes,"—well, I should like to shake hands with that one.

J. J. BROWN

Take a Bird's-eye View of the Universe.

Get an Insight into all Mysteries of Life and Being.

The Eternal News concerning the Entire Total of All Being or Existence.

What Was, Is, and Is To Come—Time, Space, Substance, Motion and Shapes.

Matter is actually Conscious and is therefore Spirit.

Will-Action is the Creator of all that is Created.

The Great Creation is but a System of Motions and Shapes into which The Everlasting Substance Throws Itself.

A PLAN OF ACTION.

I.

GOD.

(1) Oh God! Thou art the All in All,
Being's Essential Substance Fact!
In infinitely great and small,
Thy Spirit-substance doth will-act.

(2) God first. With Him my soul I fire,
And feel the universe Divine.
God is my God; and the Entire
Of all Existence thus is mine.

(3) I will to do His will: I know
That Christ's words are the words of God.
Reason no better way can show
To walk in than the way Christ trod.

II.

THE HOURS.

(1) Oh! Let me strive with all my power
To make the most of life—God's gift;
To make the most of every hour
Which comes and vanishes so swift.

(2) Soul, take but one hour at a time,
And strive to get its duty done;
Thy days and years will be sublime,
If that thy hours be so each one.

(3) Just to exist! Oh! Just to be!
And just to do that which is right!
And God in every hour to see!
My soul! What exquisite delight!

III.

RULES AND REGULATIONS.

(1) Yet while in God my spirit basks,
And while upon His will I wait,
There are life's common, routine tasks
Which I must rule and regulate.

(2) I therefore write the rules I make,
To fix and keep them if I can;
And when a rule I chance to break,
Then to re-write it is my plan.

(3) Soul, in enthusiasm, Arise!
Nor ever weary in this strife.
Christ lets thee have even now the prize!
God gives thee now ETERNAL LIFE!

J. J. BROWN.

From "The Glasgow Weekly Herald,"
27th Feb., 1904.

losing their rigidity, and each one becoming a fluid speck, fluid to its infinitesimal depth. We can go further than Tennyson, when he wrote—

"THE ETERNAL NEWS."

Concerning Time, Space, Substance, Motion, and Shapes: The Entire Total of all Being or Existence.

Edition for (1st January, 1901), the 20th Century.

NOW READY.

(Foundation Fact of all Science and Religion.)

"*THE ETERNAL NEWS*" proves that SUBSTANCE is actually CONSCIOUS and is therefore SPIRIT; and that SUBSTANCE by its WILL-action creates FORCE and MOTION; and that the various forms in nature, such as stars, clouds, hills, stones, wood, atoms, &c., are but mere SHAPES into which the EVERLASTING CONSCIOUS SUBSTANCE throws itself. "*THE ETERNAL NEWS*" sets forth in simple words (as complex words give opportunity for mental jugglery) that BEING actually is; that outside TIME, SPACE, SUBSTANCE, MOTION, and SHAPES, nought is; that TIME, SPACE, and SUBSTANCE could never have begun to be and can never cease to be; but that MOTION and SHAPES may begin to be and may cease to be. That SUBSTANCE is the THAT that is CONSCIOUS; that AT WILL, SUBSTANCE moves itself and thus creates MOTION; and that AT WILL, SUBSTANCE holds itself together in multitudinous, various SHAPES, which SHAPES constitute the CREATION. And the argument is that BEING or EXISTENCE is unthinkable otherwise.

"*THE ETERNAL NEWS*" is to be had by post, for 12 penny stamps from the author, J. J. BROWN, 300 Cathcart Road, Glasgow, Scotland.

The following reprint from *The Investigator*, an excellent quarterly magazine (Editor, Thos. Nisbet, 62 St. Vincent Street, Glasgow), gives a good idea of the importance of the subject of "*The Eternal News*."—

To the Editor of The Investigator.

GOD, the great Omnipotent, Omnipresent, Omniscient Spirit, He has no brain nor organism. The fact that He is the sole universal One, of whom and to whom are all things, fixes His immortality of necessity. All creatures are His offspring, directly or indirectly detached portions of His spirit-essence. They live and move and have their being in Him. But, to uphold them in existence, under certain conditions, it becomes a necessity that they be encased in bodies or organisms. A man's spirit, therefore, is a something separable from his body, and his spirit's immortality is dependent upon God. The while 'The Spirit in Man' has been under investigation in your magazine, I have taken part in a discussion in the *Glasgow Weekly Herald* on "The Divisibility of Matter," which latter subject leads to a consideration of the nature of matter and spirit, and thence to a survey of the being of God and of the creation, which standpoint I feel to be the truest and best for your question in hand, and, therefore, I beg to give these extracts from my *Herald* letters, as they set off your question in its natural light, and may interest otherwise:—

To the Editor of the Glasgow Weekly Herald.

[From *G. W. Herald*, 22nd May, 1897.]

SIR,— . . . Good natural philosophy has it that the particles of matter are infinitely divisible; that a particle, however small, has length, breadth, and thickness, and can, therefore, be divided, and parts sub-divided, and so on *ad infinitum*. Of course, in the process we come to the chemical atoms, which good chemists tell us are practically indivisible, though not theoretically so. And to be sure we can all easily conceive of the rigid chemical atoms losing their rigidity, and each one becoming a fluid speck, fluid to its infinitesimal depth. We can go further than Tennyson, when he wrote—

The hills are shadows, and they flow
From form to form, and nothing stands;
They melt like mists: the solid lands
Like clouds they shape themselves and go.

We can imagine the chemical atoms in the course of eternity melting into fluidity, leaving the whole of space without the faintest fraction of an atom of *terra firma;* and then, out of this fluidity, solidity becoming again. Well, now, I have my own belief concerning what could cause solidity. But William Ackroyd, in "Science for All," says—"There are philosophers who have gone so far as to suppose that the ultimate parts of matter which chemists call atoms are but infinitesimally small vortex-rings of a very peculiar fluid. Such is Thomson's theory of vortex-atoms, destined, it is thought, to play a great part in the science of the future." Now, what tickles me in this is the phrase, "very peculiar fluid." I think, for my part, that this fluid is the normal condition of substance. But would those who cannot get their brains round about the conception of this ultimate fluidity of matter, and who stick fast at hard, rigid, ultimate points, say what they think makes the substance of each single rigid point in their dusty universe hold together, so as to become a rigid point?—I am, &c.

———

[From *G. W. Herald*, 12th June, 1897.]

SIR,—The conclusion I arrived at on the above subject in your issue of 22nd May has not been questioned, nor the query I put been answered, so let me shriek my note of triumph. The conclusion was—the sole substance, the eternal essence, "the perfect fluid" out of which evolve the atoms. The theory of Thomson (now Lord Kelvin) is that vortex-rings, a peculiar kind of infinitesimally small whirlings, of this perfect fluid make the atoms. That I don't believe. But here is my triumph-shout—when you get to this fluid you touch God. For, look here, we have only space and this simple substance in it. Now, consciousness exists. It is not the space that is conscious; it must be the substance. Therefore, this perfect fluid is God's spirit-substance to begin with. This is logic that is eternally, utterly impossible to overthrow. And, of course, the rigidity of coherency (holding together) of the substance to form the solid ultimate points or atoms originates in will force, where all forces, directly or indirectly, originate.

A word to "H. B.," your poetical correspondent. The spirit of man, or any other finite spirit, being a detached portion of the Great Spirit, cannot possibly have a single chemical atom in its composition, for the free movement of its spirit-substance would dis-shape or dissolve such.—I am, &c.

———

[From *G. W. Herald*, 3rd July, 1897.]

SIR,—Your correspondent, Alex. Macfarlane, F.C.S., misses or misunderstands the point altogether. He writes—"Matter can be weighed, it can be made to combine, but it ever remains susceptible of definite handling and sub-division down to the minimum visible?" Who contradicts? "Down to the minimum visible!" But that's not very far down. What about "sub-division" down beyond the "minimum visible" of the most powerful microscope, "sub-division" of the atoms themselves and beyond? That's the point. No one can conceive of a limit to the sub-division of substance. I repeat what I said in my first letter, "that in the process" (of sub-division) "we come to the chemical atoms, which good chemists tell us are practically indivisible, though not theoretically so. And to be sure we can all easily conceive of the rigid chemical atoms losing their rigidity, and each one becoming a fluid speck—fluid to its infinitesimal depth. We can imagine the chemical atoms in the course of eternity melting into fluidity, leaving the whole of space without the faintest fraction of an atom of *terra firma;* and then, out of this fluidity, solidity becoming again." Here we have a perfect fluid, or "protyle," as Crookes calls it in his "Genesis of the Elements." And the question is, What makes the atom? What makes the substance in each atom hold together, so as to become an atom? Lord Kelvin's theory, which I don't believe, is that vortex-rings, peculiar, infinitesimally small whirlings of the perfect fluid, are the chemical atoms. Your correspondent says that I gratuitously assume we have only space and these vortex-atoms as the sum total or complete inventory of creation. I didn't assume we had these vortex-atoms at all. I didn't believe in them. What I stated was, "We have only space and this simple substance in it." That is not an inventory of the "creation," but of the "increate." Your correspondent enumerates "light, heat, electricity, sound, magnetism, colour, &c.," as his inventory, I suppose, for he tickets them as "entities." And he goes on to say, "You cannot weigh sound or electricity," &c. Of course not; nobody said we could. These that you ticket "entities" all belong to the category of motion. Sound, for instance, you couldn't have it, unless first you had ærial atoms to vibrate. How do you get atoms? That's the question. It is too late in the day for your correspondent to mystify us with modes of motion. Science long ago arrived at matter and motion. The universe consists of a substance in movement, said a French philosopher. Well, but what about that which is conscious? That which is conscious cannot be mere empty space, much less mere motion, but must be the "substance,"

then, by infallible logic. That which is conscious is capable of voluntary movement or motion. Here is the everlasting doctrine of the spiritual origin of force. By a reasoning as simple as that two and two make four we see that the sole substance, the great Eternal Spirit-essence, by His will-power, is the Originator, directly or indirectly, of the forces of the universe. And so He can easily create atoms by simply pressing together or holding together minute portions of the substance of Himself.

I beg to point out that the Gifford Lectureship was established by Lord Gifford for the express purpose of having lectures about this One Sole Substance, and that if the lectures fail in this respect they are illegal. (See Lord Gifford's will.) And I beg to protest against our men of science who, having arrived at the perfect fluid or Sole Substance, ignore the fact that it is God's spirit-substance.—I am, &c.

———

[From *G. W. Herald*, 24th July, 1897.]

SIR,—Your correspondents labour under misunderstandings immense. They should read article "Atom" in "Enc. Brit." The writer there says—"Though the primitive fluid is the only true matter, yet that which we call matter is not the primitive fluid itself, but a mode of motion of that primitive fluid. The primitive fluid, the only true matter, entirely eludes our perceptions when it is not endued with the mode of motion which converts certain portions of it into vortex-rings, and thus renders it molecular." Now Lord Kelvin says that to generate vortex-atoms in the perfect fluid can only be an act of Creative Power. True: for all force must have its origin in will. But vortex-atoms would be so essentially brittle they would break up. Well, now, as that which is conscious cannot be mere space, much less mere motion, but must be the substance, therefore this primitive perfect fluid being, as it must be, the Great Spirit from whose will-acts proceed force and motion, can easily give the start for solidity by holding minute portions of itself firm together, from which can be formed atoms of differing degrees of density and shape.

The chemical atoms, once made, are passive, so long as they remain atoms. They possess that great property called inertia. This proves them not independent pieces, acting of their own wills, but solid portions of the one Great Spirit. As such they are living substance, but temporarily passive and inert. Now they float in their parent fluid, by whom they can be controlled. And they are subject to the general beating and surging of forces and motions around them. One atom or body exposed by itself would receive as many blows on one side as on another, and would not, therefore, be moved out of its place. But two atoms or bodies exposed would each screen or shield the other from a certain amount of the blows, so that fewer blows would strike either body on that side which is next the other body. Each atom or body would therefore be urged toward the other by the excess of blows it would receive on the side furthest from the other. This is a modification of Le Sage's theory of the cause of attraction, gravity, or weight. Chemical atoms are acted upon and moved, therefore, and do not move and act of themselves. To move and act of themselves, their solidity would have to give way and resolve itself into infinite fluidity, and in that case they would cease to be chemical atoms, and their substance would cease to exhibit attraction, gravity, or weight.—I am, &c.

(See an original contribution, "A Clue to the Causes of Chemical Action," by the Author, in Feb. 23, 1895, *Pharmaceutical Journal*, epitome, page 61.)

Now, this view of the constitution of things shows that a man's body, being built up of chemical atoms, is passive; that a man's spirit, being a detached bit of the fluid *nonatomic* essence of God's spirit-substance, though encased in the body, is separable from it, and that the spirit acts upon the brain, that key-board to the muscles of the body, by touching or stimulating the motor-centres thereof, and so moves the muscles of foot or hand or face in fibre connection therewith. Robert Roberts, the editor of *The Christadelphian*, in a large review-article of my "*Eternal News*," says:—"We have called this a new philosophy. So it is. . . . . This philosophy has traced facts to their ultimate mechanical relations . . . . Mr. Brown carries them to the final induction which they yield to the necessities of reason, with the wholesome result of demonstrating the truly philosophical character of the doctrine taught in the Bible, that God, the Eternal, is the creator of all things by the incorporation of His own energy in organised forms and motions according to His will. The result is to be cordially welcomed in an age when science is supposed to have excluded the possibility of personal Deity and creative volition. Wherein Mr. Brown's views may appear defective to any one fully enlightened in the Scriptures would be in the relation of the divine will to

Spirit considered as the universal primitive 'substance.' Mr. Brown makes this 'will' reside in every part of this substance, with the result that wherever there is a bit of the substance cut off (as we might say), a bit of the will goes with it, and constitutes a human or animal spirit, as the case may be, possessed of a bit of the original eternal will-power. This, when thought out, will be found to lead to confusion. It would mean the sub-division of God, and the immortal perpetuation of every living thing that comes into being, great or small, good or evil." Ah! but, hold there, Mr. Roberts! "This" . . . "would" *not* "mean . . . the immortal perpetuation of every living thing that comes into being." But if any view shows *immortality* to be of absolute necessity *conditional*, "this" does. Rather, the difficulty lies in how a finite spirit is to be perpetuated—how its mass, for in that lies its individuality, is to be prevented from mingling to its destruction, like as a drop of water mingles in the ocean. Under certain favourable conditions the will-power of each spirit-mass may be sufficient to prevent the contact of naked spirit with naked spirit from flowing into actual oneness. But it is as well for us that our spirits on the surging surface of this planet are mailed with bodies composed of hard chemical atoms provided for us by God. Maybe, in the vast ether spaces betwixt planets, spirits are clad in a loose enswathement of ether atoms; or maybe they may need no such thing there at all. But God alone can guarantee our "immortal perpetuation" if He will. And there rests the basis of our immortality. He will, under conditions. For our only way to immortality is the "narrow way" Christ pointed out.

Dr. Alfred Russel Wallace, the father of Darwinism, came across my "*Eternal News*," and in a letter to a London philosopher, says, in reference to books, "purporting to solve the great problems of the universe by a process of *reasoning* on more or less disputable data. I continually receive such especially from America." But referring to the "*Eternal News*," he declares:—"One of the cleverest and briefest of these metaphysical treatises I have met with is that which I now send you, and which please return when done with. Though pure reasoning, it is for the most part clear and logical, and its data are almost self-evident." Dr. Alfred Russel Wallace is a believer in spirits, and that they may sometimes over-hear and answer our prayers. Well, but, to me one direct manifestation from The Great Infinite Spirit is more than a million manifestations from, say, the whole universe of finite spirits put together. Look here! Give me God, the one Great Father of Spirits, and I can stand up before the universe and defy and be independent of all other spirits.

J. J. BROWN.

ORDER FORM.

Please send me "THE ETERNAL NEWS," for which I enclose 1*s. in stamps.*

Name,.....

Address, ...

To J. J. BROWN, 300 Cathcart Road, Glasgow, Scotland.

JAMES PAUL, Printer, 90 Mitchell Street, Glasgow.

Substance is Spirit and Spirit is Substance.

(TO WHOEVER CAN THINK.)

Some Extracts from some Letters . . . . . which appeared in the "Glasgow Weekly Herald."

[*From G. W. Herald, 14th January*, 1905.]

Sir,—Twice recently your "Science Notes" have given the following words of Professor Mendeleeff, the Russian chemist:—"Substances (masses) and phenomena (movements) must be recognised as two separate categories, such as space and time." Mendeleeff's famous periodic law of the elements points in the direction of the elements being evolved from One Simple Substance. And the radium revelations point in the direction of the elements being resolvable back again into One Simple Substance. Now, from this one Simple Substance, absolutely fluid, we see arising a fifth category—viz., Shapes or Forms. Aetherial and chemical atoms and all solid things, small or great, arising out of this absolutely fluid substance are not, strictly speaking, substance in itself, but belong to this fifth category of Shapes or Forms. Here, sir, is the old story I used to tell your readers—Time and Space, Substance, Motion and Shapes: the Entire Total of all Being or Existence. And I am never tired of telling that the Substance in itself is Spirit. For consciousness exists, and that which is the conscious thing can neither be time nor space, nor mere motion, nor mere shapes, but must be the Substance in itself.

Professor Haeckel, at the conclusion of his "Riddle of the Universe," looking through his evolution eye-glasses, thinks that everything has now been explained, with the exception of what Substance is in itself. In this he gives himself away entirely, for what Substance is in itself is essentially everything. He says:—"Only one comprehensive riddle of the universe now remains—the problem of Substance. What is the real character of this mighty world-wonder that the realistic scientist calls Nature or the Universe, the idealist philosopher calls Substance or the Cosmos, the pious believer calls Creator or God?" And further he says:—"We must grant that this essence of substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes, matter and energy, and the more thoroughly we study its countless phenomenal forms and their evolution." And then he says:—"We do not know the 'thing in itself' that lies behind these knowable phenomena. But why trouble about this enigmatic 'thing in itself' when we have no means of investigating it, when we do not even clearly know whether it exists or not?" In that latter sentence of his Haeckel as a philosopher bursts up before us. Why, Substance in itself is the one central, all-essential Fact of existence. It is Eternal Spirit. Without Substance there would neither be motion, nor shapes, nor mind, but an utterly empty space everlastingly. Evolution but shows that the Creation is more, so to speak, a Procreation from this sole substance, and that the creatures themselves are mainly responsible for their progression or retrogression.—I am, &c.,

J. J. BROWN.

[*The above was reprinted in "The Christadelphian" for February*, 1905.

[*From G. W. Herald, 11th February*, 1905.]

Sir,—It's not the theists but the atheists that Haeckel has hoodwinked. Rationalists, falsely so called, have been putting him forward as their scientific pioneer. And he, advancing in thought, has landed them in the sea—in fact, in the Illimitable Ocean of Deity. Agnostics are now seeing further than their noses, and freethinkers are thinking more freely. If but recently to any of these you had made the now self-evident statement that matter in its last analysis was spirit the answer would promptly have been that that had yet to be determined. But now, Haeckel, who to them is science, has just determined as much.

In the "Rationalist Review" for January, 1905, Mr Joseph M'Cabe, the great secularist, reviews at length the new work of Haeckel on "The Wonders of Life," and he says:—"Haeckel rightly censures modern physiology for refusing so generally to even mention sensation. Haeckel now meets the difficulty of its origin in an interesting way. He ascribes to it the same finality and eternity as to matter and force. It is, he urges, a third attribute of the fundamental substance." Great Haeckel! That is indeed a very "interesting way" to meet your difficulty. Ye Sceptics! does it not strike you now that protoplasm as a basis of life is a trifle quite superfluous? But further, Mr J. M'Cabe says:—"The concluding chapters give a final summary of his view of life. The three fundamental and inseparable facts of life are matter, force, and sensation (unconscious). These are the three inalienable attributes of the infinite and eternal substance which underlies the variety of the universe. The task of science or rational philosophy is to reduce the totality of observed phenomena to these factors." Ye Blind Sceptics! Having eyes see ye not, since science has now brought you into the presence of the Eternal Spirit? Haeckel concluded his "Riddle of the Universe" thus:—"Only one comprehensive riddle of the universe now remains—the problem of substance." And, "We do not know this 'thing in itself' that lies behind these knowable phenomena. But why trouble about this enigmatic 'thing in itself' when we have no means of investigating it, when we do not even clearly know whether it exists or not?" Evidently since writing that, however, this All in All has been his very "trouble," for in his new book, which is a supplementary volume to his "Riddle," he gives to the Infinite and Eternal Substance, to this "thing in itself," mark you, the fundamental, inseparable, and inalienable attribute of sensation. Ye Sceptics! Your science now determines that much at anyrate. Herbert Spencer declared that behind all phenomena there is "an unlimited and incomprehensible power, the fundamental verity of both religion and science." But Mr M'Cabe says that on the origin of life Haeckel "dismisses briefly the agnostic positions," but "describes the eternity hypothesis of Helmholtz, Kelvin, Fechner, and Preyer, who, he says, maintain it is eternal, and only embodies itself in organisms when favourable conditions supervene." Evidently since writing his "Riddle" the "thing in itself" has been the "trouble" of his conscience a good deal. For, some three years ago, Professor Rucker, as President of the British Association, said that Professor Haeckel, following Vogt, had recently asserted that "matter and ether are not dead, and only moved by extrinsic force; but they are endowed with sensation and will." That should surely alarm the secularists as much as Lord Kelvin's statement that "it is not in dead matter that we live and move and have our being, but in the creative and directive power which science compels us to accept as an article of belief." In fact, the 20th century is leaving the science of the 19th, as Sir Oliver Lodge saith, "high and dry." In 1874 Professor Tyndall, as President of the British Association, expected we should find in matter "the promise and potency of every form of life." But in 1898 Sir William Crookes, as President of the British Association, expected rather we should find in life "the promise and potency of all forms of matter." And in 1902 Dr. Minot, as President of the American Association, gave out that "Consciousness has the power to change the form of energy, and is neither a form of energy nor a state of protoplasm." And from every quarter now come confirmations of the self-evident fact that matter in its last analysis is Eternal Spirit.

But to return to M'Cabe's review of Haeckel's latest. In the evolution of early life-forms in regard to reproduction he says:—"Some part must break away and form a new being." And "In the simple protists the parent falls into two." And "In regard to movement we witness a similar evolution. The little protist makes its arms and its legs as it wants them. As life advances slender lashes or whips grow out of the cells, then special cells and special tissues are told off to perform locomotion, and we get the infinite variety of the animal world." Enough! In a part breaking away and forming a new being a true philosopher sees an illustration of the origin of all spirits from the great Father of spirits. And in the little protist making its arms and its legs as it wants them the true philosopher sees as near an illustration as visible matter can give of pure invisible spirit. What if evolution in its progress into rigid organisms be not a downward progress instead of an upward one, since such primal forms as these so much resemble spirits in taking on what shapes they choose. Remember that the suns and planets are as nothing to the vast spaces betwixt. What room for great possibilities in these immense

spaces, in which at any rate the Eternal Spirit is ! Remember that although your individual speck of spirit is dividual nevertheless its substance can never be annihilated. And remember that the gift of God is eternal life through Jesus Christ our Lord. I am, &c., J. J. BROWN.

[*The above was reprinted in "The Christian's Armoury" or "The Anti-Infidel" for March,* 1905 ; *and in "The Christadelphian" for April,* 1905.]

[*From G. W. Herald, 25th February,* 1905.]

Sir,—Carefully I did read Haeckel's "Riddle," and the extracts that I gave of it in my two letters were from his "conclusion" of the whole matter. And I had good reasons for confining myself to Mr M'Cabe's extracts from Haeckel's "Wonders of Life," for M'Cabe is Haeckel's chief upholder. If your correspondent, Mr Givern, has read Haeckel, he has certainly not studied him. Mr Givern gives us this from Haeckel :—"Chemical affinity shows matter to have certain likes and dislikes, which are in reality unconscious sensation and will." That is just the point, but that is all of it Mr Givern gives. Now, as I'm a chemist and druggist, you'll excuse me going to the "Pharmaceutical Journal" of 11th February, 1905, for a little more on this point. A correspondent there writes :—"Briefly, Haeckel, in common with others, maintains that the elements originated from a simple primitive matter termed prothyl, and as such the atoms are not dead, but are endowed with unconsciuos inclination and will—i.e., they possess simple souls of the most rudimentary grade. Therefore, possessing these attributes, atoms have an inherent power of exhibiting in their chemical relation 'every shade of inclination' (the various gradations will at once occur to the mind of every student of chemistry) 'from complete indifference to the fiercest passion.' Hence, feeling and inclination is the explanation of the phenomenon of chemical union of atoms. Haeckel says :—'The irresistible passion that draws Edward to the sympathetic Ottilia, or Paris to Helen, and leaps over all bounds of reason and morality, is the same powerful 'unconscious' attractive force which impels the living spermatozoon to force an entrance into the ovum in the fertilisation of the egg of the animal or plant—the same impetuous movement which unites two atoms of hydrogen to one atom of oxygen for the formation of a molecule of water.'"

That's enough now on that point—enough to split the sides of every chemist, and fix every pharmacist for ever in a nt of laughter. Henceforth Haeckel need never expect to be taken seriously by that educated body of men. On his visit here his friends ought to remonstrate with him for putting comic cuts into his philosophy. For this is polytheism with a vengeance. This is to make every atom a spirit. A spiritualist, waving his hand, once said :—"Every time you do that myriads of spirits are wafted." But Haeckel here makes millions of them dance on every point, and centillions of them stew in their own juice in every cubic millimetre of matter.

Turning from this most irrational cause of chemical action, I beg to give a few hints towards a rational clue. There is the non-atomic ether, and there are the atomic elements. The different elements, being different densities made of more or less electrons perhaps, have their atoms respectively of different weights. Therefore, in chemical action the heavier atoms should gravitate together and precipitate, while the lighter atoms should rise above the heavier and gravitate together there. And, by experiment, this is actually what takes place. Thus, if we bring together in solution mercury perchloride and potassium iodide, chemical action takes place, and mercury iodide is precipitated and potassium chloride floats above. Why ? Because mercury and iodine have the heavier atoms, and potassium and chlorine have the lighter. But the above cause in some cases is more or less modified by the quantivalence of the atoms. Monovalent atoms may have one small portion of their surfaces flattened, divalent atoms may have two, trivalent three, tetravalent four, &c. And at these flattened points atoms could cohere with each other, and so build up molecules. There are other things that modify (see "Pharmaceutical Journal," 23rd February, 1895, epitome, page 61.) This clue, however, is chiefly the principle of gravitation which obtains among stars and systems applied to atoms and molecules. They are all immersed in the infinite ocean of ether, the waves of which, lashing stars and atoms together, is this principle of gravitation. And its various phases depend upon how stars or atoms more or less shield each other from the general surge. For instance, when two atoms or two stars come near to each other, the pressure of the general surge is all around them, except their sides that are shielded being next each other, and so the two stars or two atoms are pressed close together. That is what is called gravity. Witness bubbles under certain conditions upon the surface of water as an example. Witness also the flotsam and jetsam gathered together in a round mass on the Sargasso Sea. That, then, and the flattened sides or valoncy which the atoms possess can be a direct and efficient cause of chemical affinity.

Now, this shows that the atoms and the stars are passive. They float in the non-atomic ether by which they are controlled, and out of which they had their origin. This brings us to the unity of substance. But where does the consciousness or sensitiveness come in ? Were it not an attribute of the non-atomic ether before the atomic elements began to be, it had never been at all. For here we have just substance and space : and that which is conscious cannot be mere space, much less mere movement in substance or mere form in substance, but must be the substance itself. So matter in its last analysis is spirit—as self-evident as that two and two make four. The ether, they say, is continuous ; therefore there we see the One Infinite and Eternal Spirit. This is the true monism of the true philosophy. The ether, they say, fills space, therefore there is no outside of space to Him, no environment ; and so His attention must be concentrated on what lives and moves within Him. Shut up thus for an eternity, He should surely long ere this have come to be aware of all within Him. It is by His will-power (for all force or energy has its origin in will) that those pressure-points, those strain-centres in the ether are made—those sub-atoms or electrons as they are called, which go to make the element-atoms. And our, or other creature spirits, being detached portions of His, although encased in organisms built of atoms, cannot possibly have a single chemical atom in their composition, for the free-movement of their spirit-substances would disshape or dissolve such. And the smallest speck of detached spirit-substance has an infinity in its infinitesimality. So that we cannot conceive of a personality at all apart from its infinity. But "our" attentions must chiefly be concentrated on things outside our spirits, on our environment, on God. We are for God, and God is for us. That is undoubtedly the goal of modern science. See an excellent article in the "London Quarterly Review" for January' 1905, by its editor, on "The New Theory of Matter."—I am, &c., J. J. BROWN.

[*From G. W. Herald, 11th March,* 1905.]

Sir,—Mr Givern evidently wants me to tell him something—"to explain what happens when alcohol is mixed with water." Well, I'll oblige him. When 20 volumes of the one is mixed with 20 volumes of the other, the result is not 40 volumes, but only about 38. Why ? Because the water molecule has but three atoms while the alcohol molecule has nine. Therefore the comparatively small water molecules fill up the large interspaces betwixt the comparatively large alcohol molecules. And so less space is required when they are mixed than when they are separate. And how difficult it is when watery molecules get into these alcoholic interstices to get them out again the preparer of absolute alcohol well knows. Mr Givern may not be able to comprehend the above, although to anyone who can think it is clear and simple. Because I gave a clue to the causes of mass, gravity, force, and affinity, he says I deny them. My clue to gravity does not affect Newton's formula, except to verify it. For the nearer bodies come together shielding their sides next each other the surer will they be pressed together. Does Mr Givern know that his Haeckel makes sensation a cause of gravitation too ? Good heavens ! The stars yearn. What if our moon should fall into the arms of our earth ? I opened Haeckel at random and read :—"When we rub together sulphur and mercury, two totally different elements, the atoms of the finely-divided matter combine and form a third and different chemical body, cinnabar. How would this simple synthesis be possible unless the two elements 'feel' each other, move towards each other, and 'then' unite ?" The words "feel" and "then" Haeckel puts in italics. Good gracious ! How otherwise it were possible I clearly showed in my last letter. I noted also that Haeckel distinctly declares that "sensitiveness is really a fundamental property of all matter, or more correctly, all substance." That includes the ether too. So my contention is carried, that Haeckel makes matter in its last analysis to be spirit, that he has hoodwinked himself and his atheistic followers, and landed all together, dazed, no doubt, in the illimitable ocean of Deity. As for Haeckel's trying sometimes to couple the word "sensation" with the word "unconscious," your

correspondent, Mr J. Leggat, effectually snatches that straw from his grasp. Mr Leggat's words here deserve repetition. He says :—"No sensible child would be caught resting on such a conclusion. It would understand consciousness as essential to sensation, and therefore declare 'unconscious sensations cannot exist.' In the experiences of life conscious sensations excite will and actions result. While consciousness does not exist there cannot be will, neither can there be sensations." Good for you, Leggat ! Haeckel's had.

"God is a spirit," says Christ. And it is acknowledged that that Spirit is omnipotent, omniscient, and omnipresent. Spirit is a something which moves, as distinguished from the space in which it is. That which moves in space is a substance. Hence spirit is a substance. Speaking of the great Father of spirits, Paul says :—"For of Him and through Him and to Him are all things." The writer of the article, "Atom," in "Enc. Brit." says :—"The primitive fluid is the only true matter, yet that which we call matter is not the primitive fluid itself, but a mode of motion of that primitive fluid." Lord Kelvin's theory is that the great Will generated minute vortex-motions in the primitive fluid, and that these make the basis of what we call matter. Prof. J. J. Thomson's theory is that electrons were generated in it. There are other theories, but be what they may, it is easy to conceive that this primitive fluid, this protyle, this non-atomic ether, this spirit, being thus through and through a tremulous mass of conscious substance having the power of voluntarily moving itself or parts of itself, and of thus throwing itself into any shape it chooses, will, it is evident, be able to make its substance rigid or pliant at pleasure, or part rigid, or part pliant ; or any amount of parts within itself it will be able to make rigid or pliant. Space, substance, and consciousness exist. That which is conscious cannot be mere space, much less mere motion, but must be the substance ; therefore this primitive perfect fluid being, as it must be, the Great Spirit from whose will-acts proceed force and motion, can easily give the start for solidity by holding minute portions of itself firm together, from which can be formed atoms of differing degrees of density and shape. How then says Mr J. Leggat :—"Had there ever existed the non-atomic ether, only non-atomic ether would be existing now ?" Could not God easily create atoms by simply pressing together or holding together minute portions of the substance of Himself ? He is all in all. In Him we live, move, and have our being. And we are His offspring—direct or indirect. Whether space is or is not absolutely filled with substance is not an essential point. In any case the infinity of personality is not affected. As I have said before, the smallest speck of spirit-substance has in its infinitesimality an infinite number of parts—actually—for a grain of matter is infinitely divisible. And that is why I say that you cannot have a personality at all apart from infinity. I mean infinity in some direction. For no one speaking of the Infinite Spirit thinks that he occupies the very space our spirits occupy, but that His spirit environs ours. I know the quibble of the infinities. I know that there is an infinity of infinities in space. Lines of space infinite in length though limited to any degree in breadth are nevertheless infinite in quantity. And if you take infinity in the sense that it excludes everything else except itself, you can have your quibble. "The Ether, they say, fills space," I said in my last. But "they" don't know. I always leaned to the conviction that there was also empty space as well as filled space. All the same, Mr Leggat, the Great Spirit cannot occupy His attention solely with empty space, and there is no outside of space for Him, so His attention must be concentrated upon His creatures within Him. And our attention ought to be concentrated on Him. I think that is all my reply. Mr Leggat asks something about the properties of "repulsion," but I see no mystery in it at all. A balloon appears to be "repelled" from the ground, but it is only because of the heavier air falling in underneath the lighter balloon and thus pushing it up.—I am, &c.,

J. J. BROWN.

[*From G. W. Herald, 25th March,* 1905.]

Sir,—Surely "J. A." is not serious. Does he not see the difference between a mere wish and a will-act ? Let him think it out again.

As for Mr Givern's pebbles, inside his soda water bottle, I would not expect the equalised carbonic acid pressure there, however strong, to force and fix together the pebbles any more than I should expect the atmospheric pressure which is about 14lb. to the square inch, to huddle crowds of men into one mass. The flotsam and jetsam drifted together into one round mass on the surface of the Sargasso sea, and elsewhere, is not drifted in the least together by this 14lb. to the square inch air pressure which is statically balanced, but by that other pressure of whirling, jarring, tempestuous winds and waves beating and lashing up against it. I applied to atoms and molecules the principle of gravitation which obtains among stars and systems, and proved it. "They are all immersed," I said, "in the infinite ocean of ether, the 'waves' of which lashing stars and atoms together is this principle of gravitation. For instance, when two stars, or two atoms, come near to each other, the pressure of this general 'surge' (note the word, surge) is all around them except their sides that are shielded being next each other, and so the two stars, or the two atoms, are pressed close together." In Mr Givern's soda water bottle the static carbonic acid pressure counts for nothing in massing the pebbles together any more than static atmospheric pressure would. But waves of light pass through and through the soda water bottle. (Professor Young said :—"The ether passes through the earth as easily as air passes through the trees of a forest.") And surging within the soda water bottle are infinitesimal ether tempests which catch and hurl together atoms and molecules "according to their porosity or density." The pebbles here have sunk ; the substance of each held tight together by that phase of gravity called cohesion, wherein the general static pressure now does take effect in more effectively closing each single pebble in on its own self. But in the float of atoms and molecules the play of the ether about them acts as gravitation acts in the float of stars and systems. And therein, therefore, my statement is correct, that "the nearer bodies come together, shielding their sides next each other, the surer will they be pressed together." My clue, correctly considered, does not require the pebbles to go en masse under Mr Givern's conditions. They are too near the earth. Their large masses are more shielded thereby than by each other. So this clue verifies Newton's formula. If Mr Givern gives a thought to that phase of gravity called cohesion, he will see that it is not because atoms feel each other that they unite and hold. For his Haeckel says :—"The atoms feel each other, and then unite." Mr Givern hasn't explained Haeckel's "sensation" theory of gravitation yet. And he steers clear of this statement which Haeckel makes :—"No chemical process can be thoroughly understood unless we attribute a mutual sensation to the atoms, and explain their combination as due to a feeling of pleasure, and their separation to a feeling of displeasure." Mr Givern need never attempt to minimise the "sensitiveness" here. Not only is a clear-cut "consciousness" provided by Haeckel for the poor creatures here, but a heaven and a hell as well.

"Has matter innate motion ? Then each atom,
Asserting its indisputable right
To dance, would form a universe of dust,
A Godhead reigns.
Grant, then, invisible, eternal mind ;
That granted, all is solved."

—Young's "Nights' Thoughts."

In the human make-up of body and spirit there are the voluntary and involuntary movements. The voluntary movements have their origin in the human spirit ; the involuntary movements are the automatic movements of the human body or organic machine. Physiologists are not prepared to say in every movement which is which, or how far in some cases there is more of the one than the other, for they fit each other so nicely. And so in plants and animals these same things are very difficult to distinguish. In the case of the rose casting its fragrance, mentioned by "A. B. C.," and in the case of "the daisy folding up its petals towards the evening," mentioned by Mr Givern, I believe both "will" and "automatism" are involved, but how much in each case I am not prepared to say. But as the Great Spirit uses that automatic flow of motions known as gravity, chemical action, &c.—as He can control these and turn them to account—as we ourselves can do, for we can alter river channels, &c., not by our mere wishing, but by our will-action—so the lesser spirits use the various automatic powers of their organisms, controlling them and suiting them to many purposes, as we ourselves do with our organisms. Nay, further, every machine-mechanism may be improved more or less as invention and necessity point out, to suit new exigencies. And, as a matter of fact, this is the very work the Great Spirit and the lesser spirits have been engaged in through the cosmic æons, and the record of the work accomplished is the long lines of evolution which science unfolds. Marvellous

organic and inorganic contrivances have been evolved or wrought out. But greater works than these may yet be done. For it is our duty to co-work with The Great Spirit in perfecting ourselves and the universe. And if each human individual spirit does his part well towards perfecting the human plane, The Great Spirit will find use for him and engage him for a higher situation on a higher plane. I feel perfectly convinced by natural, simple faith, as well as by the Bible, that it shall be well with the righteous and ill with the wicked. God reigns. And if we wish to know the laws of His Kingdom let us read and re-read Christ's words.—I am, &c.,

J. J. BROWN.

[The following was in preparation when the editor of the "G. W. Herald" announced the close of the discussion, so it appears here for the first time.]

Sir,—True theology is true monism, and true monism is true theology. Your correspondents cannot ignore the fact that substance may be either atomic or non-atomic, and while they clearly see that atomic substance in its passive aspect is matter, they cannot smother the thought that non-atomic substance is pure spirit-substance. Some say that I say that the ether is spirit. It is only partially true. I hold that all matter in its last analysis is pure spirit. The ether is pure spirit only if it is non-atomic. If it should prove to be atomic then its atoms float in the primitive, perfect fluid which is pure spirit, and it is out of this primitive, perfect fluid, these ether atoms, if there be such, are formed, as well as the chemic atoms. All solidity may become absolute fluidity, and in this absolute fluidity, the mighty question is, what starts solidity? Were hypothetic atoms of ether to come, or be pressed, together to make chemic atoms, that would only be a case of packing closer together of already formed solid particles, the same as when a gas is reduced to a liquid or solid it is only a case of the packing closer together of the solid chemic atoms. But in the case of the primitive, perfect fluid, that unity of substance at which modern science has arrived in its last analysis of matter, no such packing closer is possible. How then does solidity start out of fluidity? How does the minutest atom begin to be? Given the perfect fluid as spirit and the solid atom as matter, what is the nexus 'twixt spirit and matter? Here now it must be bridged. But it seems easy.

Modern science has indeed broken up the chemic atom. And the evolution of matter from the universal, primitive, perfect fluid is, I hold, as firmly established to-day as is the evolution of all life from one life. This perfect fluid is fluid to its infinite infinitesimal depths, with no ultimate, rigid point however deep you get, and if you imagine one in your endless sub-division you must again imagine it to be but a fluid speck also. Such a unity of substance is continuous, and empty spaces or vacuities within it are not necessary to movement of its parts, which would be were it composed of ultimate, rigid points. For as one part moves forward another part simultaneously falls in behind, as a fish shoots through water.

Arrived at this unity of substance we reason thus: Here is just space and the substance, but where does the universal consciousness come in? It is not the space that is conscious, it must there-fore be the substance which is the conscious thing. Why do we call it "the" substance? Because this substance holds the field. It has the property of impenetrability, and it is omnipresent. So there is no room for any other. It is not now matter although it occupies the place of matter. *What we call matter is rigid points, made rigid, I hold, by the will-act of this substance.* When will-action is relaxed matter disappears. One proof that matter in its last analysis is spirit, is the very fact that matter is made up of these rigid points, which could not exist except as the product of the wi l-power of the very substance itself. Well now, you ask, what about the vortex theory of atoms? Or what about the electron theory of corpuscles "being ether strains probably of a gyrostatic type"? Well, then, although these or other theories of whirl-atoms require "will" for the origin of motion, still they will not work. We cannot build solidity on the basis of infinitesimal cyclones, tornadoes, or even vortex rings. A clear consideration of winds, waves, whirlwinds, whirlpools, waterspouts, sand-storms, vortices, vibrations, currents, etc., would show that though such like movements in an ether would give rise to light, heat, electricity, etc., nevertheless the static groundwork of matter cannot be of such a dynamic constitution. Really the most reasonable cause is that the perfect fluid or spirit presses, or simply holds, one minute part of itself against another minute part of itself to form a solid unit static not dynamic in its parts; and therein the riddle of matter is solved. Units so formed, floating in their parent fluid, may be, or packed together may make, the corpuscles which packed together are the basis of chemic atoms. Theories of vortices or eddies will not do. Wheels wheeling against each other without collapse is absurd. Cannot spirit press one part of itself against another part of itself to make solidity? It is not too much of a miracle for the Infinite and Eternal, for The Omnipotent, Omniscient, and Omnipresent Spirit, especially when we consider the marvellous powers of movement of even some organised, infinitesimal creatures.

One specific attribute of spirit is its power of spontaneous movement. Spirit-substance can start and can control motion at will. For, to be able to control motion, which it certainly does, necessitates the power to start motion. And, further, as it starts motion by its will-acts, it can also stay or stop motion the same. Will belongs only to conscious-substance or spirit, and a will-act is unquestionably an origination of force and motion. Force and motion must have had their origin in this way. When we see a thing moving in itself or itself, and not by imparted motion, we conclude that it is a living thing moving at will. And hence the Universal Substance itself so moving is proof that it is alive. This also we know about spirit-substance that it must itself be a perfect fluid. For if there be any solid speck or specks within it, they too must be by its will holding the part or parts together, or the free-movement of its substance at will would loosen or dissolve them.

"Has man a spirit? No. Man is a spirit and he hath a body." That is so. Look here: I sit me down, I press my feet together and my knees, I clench my hands tight, I put them against each other, and I crush them down firm on my knees. I crouch all in together. I also close my eyelids; I press my lips together, and crush my teeth against my teeth. I hold my tongue in any shape, or roll it against the inside of my mouth, or make it cleave to the roof of my mouth, or I put it in my cheek. Don't mention it. What I wish to illustrate is this, that all these multitudinous movements, pressures or holdings together are caused by my single spirit at will. It is not unreasonable then that the single will of the One Great Spirit holds innumerable portions of itself rigid and tight thus forming the units of matter. These units are the fingers of the Almighty. The example I gave is imperfect I grant—imperfect because my spirit is not only finite, but is muffled with flesh, etc. Yet, the pure, human spirit in giving such an example even in its muffling, must be moving simultaneously many parts of its own substance in different ways and degrees against its muffling. Witness the many arms of the cuttlefish with their numerous suckers all in diverse actions at the one will of the creature. Witness the many tubular feet with terminal suckers, protruded through the pores of the sea urchin, all under the command of the one will. Witness the movements of an amœba muffled with its protoplasm.

This brings up the question how spirit-essences are prevented from mingling in one. It must mainly be the will-power of each holding its substance together. And this is aided in the second place no doubt by a coating of unit-atoms provided by God. Next perhaps a coating of of chemic atoms and molecules, and then of the protoplasmic structures, etc. And at last come the strong organisms —shelled or many celled. Look at that marvellous sea creature which covers its mobile, protoplasmic dress with a rugged shell made of sand particles, sponge-spicules, etc. Carlyle didn't carry the philosophy of clothes far enough.

"Will" is the great first cause of matter. "Will" is the property of spirit only. If it belongs to matter then matter is spirit. Betwixt a finite spirit and its automatic organism or body no nexus is needed, but that the spirit use the body as an instrument. Were the will itself automatic it wouldn't

Reprinted from 'Light,' November 5th, 1910.

IS IMMORTALITY CONDITIONAL?

Sir,—There seems to be a great diversity of opinion regarding immortality, but surely, so long as in each individual catastrophe a bit of the old memory is carried forward into the new life, so as to serve as a connecting link, eternal progression is possible! I have often raised the question amongst Spiritualists as to whether, amongst spirits, immortality is conditional or not; and the startling answer from the majority is that it is *conditional*. As to the reports from spirits themselves, some are negative and some affirmative. Of course, as I have already pointed out, eternal progression is a grand possibility, and gives the glorious side of things. I could dwell always on that bright side, but for the benefit of others let me offer a few thoughts.

Evidently the solution of the eternal problem of existence is to be found in both a Spiritualism of materialism and a materialism of Spiritualism. Thus, from the standpoint of matter, all the chemical atoms (and ether units if there be such), are resolvable into the one universal, perfectly fluid, essential substance which is pure spirit; while, from the standpoint of pure spirit, all the various finite spirits of whatever degree (derived either from the universal spirit or from one another), with all their varieties of quantity or quality, are finally resolvable either into one another or into the Universal Infinite One.

Being or Be-ness is just space and substance only; but where does the consciousness come in? Well, it is not the space that is the conscious thing, consequently it must be the substance. This is not conjecture, but absolute certainty. By its will-acts this spirit-substance creates pressure-force and movement producing the ultimate units or atoms of matter. Then portions of the spirit-substance being detached, or isolated by being clad with a coating of atoms of special degrees of fineness, become the offspring of the parent from which they spring: and so the parental and filial relationship starts up. We are all directly from our finite parents and indirectly from our Infinite Parent: for all finite spirit must be *directly* or *indirectly* from the Infinite Spirit. The New Testament philosophy declares that Christ was in part *directly* from God. Not to enter into the problem of how wide or how narrow were the straits that joined the sea of Christ with the ocean of God, let us look at the mystery of evil.

Evil is to me no mystery or problem at all. Spirit has will. There cannot be spirit without will. And the word 'will' means 'free will.' Therefore, so many spirits, so many free wills—wills to do either right or wrong as they choose. The chances are that they shall frequently cross one another: hence, evil. But by experience they should learn to agree: hence, good. Hence, we have ill-will and good-will.

Pure spirit-substance I defined as being a perfect fluid. Water is not. Air is not. Nor is the ether if it be composed of ultimate units or rigid points. The most ultimate unit or rigid point must be made rigid by pressure or force produced by will action. Perfect fluidity is the normal condition of and every divided part a fluid speck still. Here we see that, individuality, but all, *en masse*, one individual. So the Universal Individual personality if His substance is one *continuum* and there will be nothing to occupy His attention but His works and His creatures. And they are all in His inmost presence before Him.

Now, our finite spirits, though finite as to the macrocosm, are infinite in their own microcosms. Each finite spirit, however small, has an infinity of parts within itself, and so it has room and scope enough here for fixing habits, and any amount of memories. Whether the subconscious is down in the depths here in the spirit, or whether it is in the markings and impressions in the brain or body tissue surrounding the spirit, I cannot say—perhaps it is more or less in both—this I do know, that 'will' is of the spirit, and the spirit itself can choose to develop good will or ill-will to others, and make

Spirit individuality being so dividual then, the spirit that persists and grows in vicious habits will destroy itself, or will have to be destroyed. Law and order must be kept in this religion is ever God, ethics, and immortality. I believe God the Mount bear witness. I believe that the said commands and sermon are the highest ethics, as their main purpose is immortal bliss. And I believe that the immortality of the creature is conditional in the very nature of things, and rests upon God and His ethics. The discoveries of the laws of gravitation, of evolution, &c., or of disembodied spirits, human or otherwise, whatever even they may say, do not in the least upset this basis.

Now from this ground of certainty, let us do our best at conjecture. When spirits have made the substance of themselves evil-grained or impure, and have destroyed themselves, or have been destroyed, will God absorb their essence into Himself, into His pure spirit? I cannot think so. What then? They must mingle *en masse* apart from Him in continual flow and surge and whirl and confusion—how far conscious I cannot say! They have lost their individualities, their souls. What if here be the explanation of the dark side of Nature—the ugly material side? What if, to purify this vast waste of wicked substance, planets have to fall into the sun-crucibles again, or dead suns have to dash against each other, and so flare up in fierce fire, so as to resolve into absolutely perfect fluid again the infinitesimal units of evil impress made before by evil actions!

Then what if this nebulous haze condensing again into solar systems, the spirit-life thus treated crops up again in the vegetable and animal on the surface of new worlds, giving probation to new individuals formed out of the old? This would justify that old life becoming subject to the ordeal of evolution. For evolution is certainly an ordeal. From first to last the fearful struggle of terrible monsters, of horrible insects, under dreadful conditions is so dire, that it sometimes is like a hell; until, wrung out of the agony, arises altruism or mutual aid; or, sifted from the awful confusion, emerges at last in crystaline splendour the survival of the fittest, the best, the holiest.

Why should a particular finite quantity of the infinite infinite substance come into the ordeal by turns? Or does a quantity by chance, or by absolute necessity from the nature of things, flow into this ordeal, no one being responsible? It becomes more than mere conjecture that it is the refuse of wicked spirit that is so treated, if we consider that God cannot absorb it into Himself as it is, and that its only chance lies in being regenerated through this fiery ordeal. Note, the individuals of this new birth are not exactly the same old ones resurrected, but are made from the mingled spirits of the old ones.

As for the responsibility question in evolution generally! Were the finite beings detached from the Infinite Being by accident or even by permission, the Infinite would not be to blame for evil result, but the creatures themselves. For, as God does not make men demoralised or degraded, but they make themselves so, so also do the animals, by persistence more or less in pernicious habits, make themselves pretty much what they are. Free will is, and necessity is also.

While writing this, I was talking to a youth on the topic of what becomes of the spirit-substance of a wrecked wicked spirit. He thought that the Parable of the Talents gave a clue to the question; that the spirit that had misused itself would be a disadvantage rather than an advantage. He said 'No,' that the bad spirit would be given to the good spirit for the good spirit to make the bad substance good, and thus gain an *increase*. How interestingly do certainty and conjecture blend! We may find by-and-by that this latter conjecture is a certainty as well as the former, room for both being found in the universe of fact. What if *increase* be an advantage? Then, after all, the mediæval notions, as shown in Dr. Faustus and others selling themselves to the devil, soul and body, for a temporary advantage, may go to show that the devil knew what he was doing in having the best of the bargain—an increase to his substance in the long run. That, however, is conjecture run wild. Yet does not the spirit of the infant grow also with the growth of its body? And from whence, then, comes its increase of spirit? From God, we suppose.

I submit these thoughts to creed-makers before they draw up their confessions of faith. It would be well for them to jecture. It is a certainty that there is one essential fluid substance in the universe, and that it is Spirit; that portions thereof may become isolated more or less in bodies celestial or terrestrial forming finite spirits; that the immortality of the Universal is of necessity, while the immortality of isolated portions is conditional on their behaviour; and that supreme reason points to the Ten Commandments and the Sermon on the Mount as just what a Supreme Reason, apart altogether from miracle, would utter and urge as the surest and safest way to everlasting happiness.—Yours, &c.,

J. J. BROWN.

PRESENT TRUTH

Second class mail matter. Monthly, 50c. per. year Address, PRESENT TRUTH, St. Paul, Nebraska.

COME, BRETHREN, LET US REASON TOGETHER. YOU CAN DO NOTHING AGAINST THE TRUTH.

EDITORIAL & SELECTION

Read the article on The Tabernacle in the Wilderness by Bro. J. J. Brown, in this issue. It contains some new thoughts and is worded in a beautiful clear and sincere manner. You will enjoy reading it even tho you may not agree with the author in detail.

—:—

Bro. VanDant, revives controversy in a good short, to the point article in this issue, that we are certain will excite some comment, and cause a turning of the pages of the dear old book, and a closer scrutiny of the things taught and believed by some of us. We are glad to give this article a place in Present Truth.

—:—

Bro. Robbin's new book, "God's Plan for Salvation, or The Bedrock of Faith" is now finished and ready for mailing out. He has donated us 100 copies to be sold at 10c. each to help us, and while he gives the books free to all who ask for them, we believe there are many who will send us 10c. for a 132 page book, so full of good things as this book is.

—:—

Considering the unpopular truths, such as the mortality of man and no such thing as a hell fire for the torture of disembodied spirits, "pastor" Russell has accomplished wonders in the way of getting his sermons and articles published in the secular papers of the world. To be sure he furnished a free "plate service" and "space fillers" for a long time, as inducements to the busy publishers, but we understand that a demand was thus created for the sermons so that inducements are no longer necessary, and have been withdrawn.

—:—

Sister Platts of Ontario sent us $5 last month to help pay off our indebtedness. She says Bro. Platts is away from home on account of his health. We sincerely hope he receives the benefit sought. We cling to life as the dearest earthly treasure, but without health it loses its charm.

THE TABERNACLE IN THE WILDERNESS

Meaning of Sacrifice.

Eternal principles of mighty moment to sentient beings we should expect to find somewhere in the Bible, struck with the seal of God's authority; and sure enough there they are, outstanding in great grandeur, on that shrine, the Tabernacle in the Wilderness.

Models and pictorial illustrations abound of the Tabernacle in the Wilderness, and even in the merest bird's-eye glance at it, the prominent spiritual ideas typified by its prominent features are plain in the ages.

Here we have a vast four-sided enclosure, longer than it is broad, and at one of the ends is the entrance. At the other end of this enclosure, but within it, is the tent or Tabernacle proper, which consists of two apartments, namely, The Holy Place, and The Holy of Holies. This Holy of Holies is the inmost place from the entrance, and we may call it "The Presence Chamber of the King of kings", for God's special presence rests there.

Now, one of the most important questions askable is this: "How shall man approach in an acceptable attitude into the presence of God? We know that God is an Omnipresent Spirit; that we live, move, and have our being in him. But we also know that his spirit is holy, and that our spirits are perverse. Therefore then, the great question is: In what attitude shall our spriits approach acceptably the Great Spirit so as to commune and be reconciled?

The answer is revealed as plainly as possible by this Tabernacle in the wilderness. This is God's own great hieroglyphic publication to the world of the mode, or the [illegible] spirit in which man may come before him.

Come, then, and let us go into the presence of God. God is in the holy of Holies, wihch is just beyond the Holy Place. These are situate, as has been already stated, at and within one end of a vast elongated area fenced in on its four sides. At the other end of this fenced-in area is the entrance. Let us enter by the entrance then. So now we enter. And what are we first of all confronted with, just at the entrance? The great altar of sacrifice. Upon this the Israelites offered up the daily sacrifice. No priest dare approach the Holy Place or God's Presnce without first having offered up a sacrifice here.

What means this? It means that we too must sacrifice; what else can it mean? Of course, this is but the symbol; therefore we must sacrifice in spirit and in truth before God. The letter kills, but the spirit gives life. How much sacrifice is necessary? Oh! I remember just now, the Indian of the west, who being unsuccessful in the chase, believed God was against him. He wished to please God, so he sacrificed one after another of his necessary goods and chattels uselessly, but was still unuccessful. Brought to bay by circumstances, in despair a thought struck him. What more could he give? He would give HIMSELF to God, but not uselessly. Just then on that decision a deer ran past, which he brought down, and fed his famishing family and himself. He was now successful, and when the missionary found him, he found him a Christian who had never heard of Christ; he found one who believed that he belonged not to himself but to God; he found one who understood the meaning of sacrifice. Alas! for that other Indian of the east, who thought to appease God, and went and rudely chopped off his own hand, which a missionary was horrified to find upon an altar. This was misunderstanding indeed. But what misunderstanding of the meaning of sacrifice even in Christian lands! Christ gave himself for us, but how? Just as a missionary sacrifices himself in living, and dying, if need be, to enlighten and bless the world. "Lo, I come to do thy will, oh God!" Oh, what shall properly impress this great idea of SACRIFICE upon us? The great idea of sacrifice, is SELF-Sacrifice for the GOOD of OTHERS. It is a law of necessity. No benefit without labor. Nothing without sacrifice. But oh let us be reasonable and labor to an end lest we sacrifice to no purpose. Let us have the wise use of that which is good, and not the abuse thereof. The great Father of all, eternally labors and sacrifices on behalf of his creatures. There's necessity in the case. Let us acknowledge it, and co-work with him. So we shall please him. And if we please him he may do for us his best. first the willing attitude, then Sacrifice. Now we see the great principle involved in the sacrifical rite. C ould any greater principle be found? Wherefore must blood be shed in the rite? To show that we must self-deny ourselves, even unto death if necessary. This

is the principle (much misunderstood) in all the sacrifical altars of the ages. God required the rite as a record of this truth; and the willingness to sacrifice for him. Alas, how the ages have abused this ritual. But Christ came and fulfilled the meaning thereof in his martyred life to such a degree, that his example now is sufficient, without the sacrificial rite, if we but memorialize his death.

The ordinance of the Lord's supper memorialises in the present day the great truth which the daily sacrifice at the altar foreshadowed then. And so the symbolic representation to the world of how man is to approch God is still plainly before the world.

We too must come by sacrificing of ourselves. This is our first step.

But besides the great altar of sacrifice there is something else confronting us before we can enter the Holy Place. It is the Laver. At this vast vessel of water the priest must wash hands and feet before approaching to the Holy Place. It is easy to see what this represents. Before our spirits can approach the Great Spirit acceptably, our spirits must be purely sincere. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." (Is. 1:16-18). So that besides coming to God by sacrificing ourselves, we must also wash our hearts in sincerity and resolve henceforth to walk in newness of life. "If thou bring thy gift to the altar", says Christ, "and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way first and be reconciled to thy brother and then come and offer thy gift." Matt. 5:23-24.

At the Lord's supper is the continuation in a new phase of the daily sacrifice, so believer's baptism is the continuation in a new phase of this washing at the Laver. And therefore the symbolic representation to the world of how man is to approach God is still plainly before the world. "Arise and be baptized and Wash Away thy Sins, calling on the name of the Lord", (Acts 22:16). (Moved with the conception of this truth, I personally went and was immersed, 17th of March, 1889). But is is not the performing of these actions in the letter that saves. It is the performing of them in spirit and in truth. At all times we should approach God in truth—in the right attitude, casting our whole selves, if need be, upon the altar, and with our hearts pure and sincere. And this is the spiritual truth that those concrete symbols proclaim.

We can now enter into the Holy Place, for the Altar and the Laver are the only things that confront us in the open area or court.

We enter the Holy Place and find it furnished with just three things. First, at our right hand is the Table of Shewbread, which shows us our dependance upon God for the very bread which sustains us in being. But man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Therefore, second, at our right hand is the Golden Candlestick which giveth light. So we see our dependance upon God for light to guide. We have his Spirit to guide; we have the Bible; and we have Christ, The Light of the World. At this stage do we not feel our hearts burning within us with a desire to offer up the incense of our praise and prayer to God? Well, just in front of us there is the Altar of Incense, the third and last thing with which the Holy Place is furnished. This Altar of Incense stands before the veil which separates the Holy Place from the Holy of Holies. Here we stand. And in the right attitude, the veil is rent and lo, we stand in the presence of God. Just at the Mercy Seat which is upon the Ark of the Covenant in which are contained the Ten Commandments.

How awful is this place! Here now we stand before God. And God is reconciled. We stand before the Ark of the Covenant alone with God. There in the Ark is the great business transaction betwix us and Himself, directly with his own finger printed those Commands on tables of stone, and here they are. Here is our Covenant with him. We broke this Covenant, The Ten Commandments. But now our hearts are properly subdued; now we repent; now we are willing and obedient; now we love and are forgiveable to others: and God forgives us now.

But still there in the Ark is the Covenant, the great business transaction betwix God and us or betwix us and God. The Ten Commandments are the Covenant still. And if the mighty importance of those Ten Commandments were shown when God himself directly wrote them on the tables of stone (the only writing He himself ever directly wrote us) and published them with thunders from Mount Sinai, how much more now is their mighty importance seen, when we behold them secured as the main concern in the very centre of this shrine of the glory of God before the eyes of the ages, and illumed with the blood of Christ. Oh, for the sake of God whom we love and trust, and for the sake of our brothers and sisters in the universe, let us be anxious, exceedingly anxious to keep the Ten Commandments.

J. J. BROWN,
300 Cathcart Road, Glasgow, Scotland.

—:—

NOTE.

The idea, in the seventh paragraph, of a Christian, who had never heard of Christ Jesus, is not so strong if we remember that the word Christ does not always refer to Jesus, in fact, I question if it ever refers to him personally, except his name is annexed. The many instances in the Scriptures, old and new, where it SEEMS to refer to Jesus personally, refers to the members. For as the Body is one and hath many members, so also is Christ. Christ Jesus is the head, Christ Paul, and the rest of us are the members: As Jesus said, I am the vine, ye are the branches. Paul said, I can do all things through Christ Jesus who strengthens me. So can any one who is rubbed, that is anointed with the power of God and the wisdom of God. For all who by suffering are rubbed (anointed) with the Power of God and the Wisdom of God, are Christ, but severally they are Christ-ones, or Christians.

Therefore it is quite correct to say, that Indian of the west was a Christ-one, because he had been so rubbed by suffering with the power of God and the wisdom of God that he finally came to see that God was not mocked with little presents that he could spare, but that he required the things most dear to him, so that it strained and pained his heart-strings to part with it, even the sin that so easily beset him, and us all, namely self love. Hence he laid himself upon the pile, and like Jesus, he had never heard of, he said, Lo, I come to do thy will, oh God.

But there will be some who HAVE heard of Christ Jesus, who will say when they find the door shut against them, Lord, have we not prophesied in thy name, and have we not done many mighty works in thy name? And he will say unto them, I never knew you. Depart from me. Ye are workers of iniquity. They had not been sufficiently rubbed by suffering, with the power of God and the wisdom of God!

The following is Young's version of 1 John 2:27:

And as for you, the rubbing in, which ye received of him, abideth in you, and ye need not that any one teach you; but as his rubbing in, teaches you all things, and is true, and is no lie, and even as it taught you, abide in him.

The same word here rendered rubbing in, is in the Septuagint rendered Anointed One. J. B.

is needed, but that the spirit use the body as an instrument. Were the will itself automatic it wouldn't

More on the Sacrifice of Christ

PUBLISHER'S NOTE--In November a supplement was issued to Present Truth containing an article by Bro. J. J. Brown on "The true meaning of some of the things of Christ." The interest was such that the article is herewith re-printed with introductory By Bro. Jos. Boote and extracts from a book published at this office. Read, and pass along for the benefit of others.

INTRODUCTORY

In response to Bro. Brown's article, "The True Meaning of Some of the Things of Christ", appearing in the November 1911 supplement of Present Truth. There are some slight references to it in the succeeding issue of P. T., and also a letter I have received from Bro. Barrows in England. He says he was delighted with it at first, but afterwards he said he objected to the admission of the word substitute AT ALL: for what he (Bro. Brown) teaches, is not substitution; therefore it is misleading to introduce or admit such a word in connection with the sacrifice of Christ.

To Bro. Barrow I yield agreement. But with reference to the Brother's remarks in Present Truth that Bro. Brown's article (good as it was) was somewhat deficient in demonstrating the full understanding of the sacrifice of Christ. This reminds me of a bit of my own experience, which I venture to think will not be uninteresting to many, so I will recite it:

In the year 1871 I was baptized, having received much truth from the Christadelphians: But although they helped me successfully to get rid of the barbarous doctrine of substitution, they failed to give me a "full understanding of the sacrifice of Christ." The trouble with me at that time was, they (the Christadelphians) failed to distinguish between the death that Jesus died, when he poured out his soul unto death (unto sin, see Ro. 6:10, R. V.), and the physical giving up of the breath, when he was murdered, by those who numbered him with the transgressors. In about 12 years after I wrote to one of the Christadelphian organs, (Fraternal Visitor, I think) asking why God could not or would not, forgive us our sins apart from the death of Christ, especially such a cruel death? I said, please do not answer that Christ died that we might live? I wish to know WHY he died that we might live, and how did his dying condemn sin in the flesh, etc.? This was replied to by a brother whom I would judge to be one of God's most holy ones, (if the Lord jesus had not forbidden me) But as he did not then know that the death that Jesus died was not the death of the cross, his reply was not very satisfactory. The question "Why did Christ die?" was open for many years after this, until Bro. J. J. Hadley wrote and published a pamphlet on the subject entitled: THE NATURE AND SACRIFICE OF CHRIST. which I suppose to be the very best that can be said on the question by any one who holds to those two Romish doctrines; first: the virgin birth of Jesus; second: the awful murder of Jesus being the death of Christ. Rom. 6:10. R. V. Read also Heb. 9:12;10:10. Please refer to these passages and you will see, (if you consider) that the death of Christ is a death unto sin, and an entrance into that holy condition called heaven itself, Heb. 9:24, and that it is done once for all time, that is to say one death unto sin forever,—not one physical death on the cross, for all people. This is what John calls being born of God, when we cannot sin. Paul means the same thing when he asks: "How can we who are dead to sin live no longer therein? Daniel meant the same thing when he said: Break off sin—death—by righteousness—life—.

The same thing was repeated by our Lord Jesus when he said: "You must be born again.', not only of water, but of the Spirit.

The cutting off of the superflous fore-skin of the flesh, was truly a symbol of putting away the superfluity of naughtiness, which means ceasing from sin, not absolutely necessary to the convenience of the flesh But baptism is a symbol of DEATH unto sin, hence also of a new birth unto righteousness. Therefore baptism is for, or to, the remission of sins. That is we promise in our baptism to throw off, renounce, remit our sins, though we know we will need to do so. This necessitates us to suffer, resisting unto blood, striving against sin.

True the flesh neither could nor would do this, but God helps those who have yielded up their will to his will, by anointing them with his Spirit. This blood unto which we strive, resisting sin, is the suffering incidental to the denying ourselves the flesh; and is therefore the blood of the anointed which cleanses us from all sin, by enabling us to die indeed unto sin, and makes us nigh unto God, and is therefore precious.

But I want to say to all readers of Present Truth, who wish to understand God's plan of salvation, which is indeed by sacrafice, though not the kind believed in by Catholics and Protestants, to send to J. M. Robbins, 201 East Coal St., Shenandoah, Pa. for a free Messenger on the subject, and it will no doubt speak to you as the oracles of God. Or send 10 cents to Present Truth for a booklet, "The Bible a Revelation From God". It contains 24 topics, all of which are according to the oracles of God, as far as I can tell. But the topic to which I refer you, is on pages 120-136, subject, The sacrafice that Jesus Offered, Explained. The following are a few paragraphs or extracts:

These reprints will be sent post free for the asking, from the office of Present Truth, St. Paul, Nebr. or J. J. Brown, 300 Cathcart Road, Glasgow, Scotland. Or from your humble servant, Joseph Boote, 1517 Florida Ave., Jacksonville, Fla.

———

Paul says in 1 Cor. 5:7, "Christ our Passover was sacrificed (or slain) for us." But there is nothing said here about the OBJECT of the sacrifice. The word "Sacrificed", occurs in this text, but that it does not refer to the physical death of Jesus upon the Roman Cross, I will try to show.

God was not pleased with literal, physical sacrifices, hence the Messiah did not offer himself as a sacrifice in any such way.

If you will read the first verse of the tenth chapter of Hebrews, you will see that Paul begins the chapter by calling attention to the fact that the sacrifice under the law were a shadow of good things to come. That is, those sacrifices were "shadows", of something better, and higher and more effective. His physical death upon the cross, was as purely physicial and literal as any of the sacrifices under the law, and would not be higher, and better; but instead, would only be a repetition or continuance of the old "shadow", which Paul's language, and the lang-

uage of the 40th Psalm plainly declare God was pleased with.

"He taketh away the FIRST"—the literal physicial sacrifice, the type, the "shadow"—"that he may establish the SECOND"—the new, the higher and better sacrifice.

There are those who hear, but do not obey; while those who hear in the scriptural sense, do obey. When the command comes to us to leave off a certain course of action that we have taken great pleasure in pursuing, that command cannot be honored or obeyed except at the SACRIFICE of our WILLS. When God commands me to do a thing I do not want to do, and I sacrifice my will and obey him, does not such a sacrifice of my will bring about the at-one-ment or one-ness of action, or reconciliation spoken of in 2 Cor. 5: 18,19 and 20? In sacrificing my will in the matter, and thus doing as God had asked, do I not give a practical demonstration that I am reconciled in act as he wished me to? This is just the kind of sacrifice that is placed before us in Heb. 10:5-10 and in the 6th, 7th and 8th verses of the 40th Psalm, in place of the old typical shadowy sacrifices offered under the law. You can now grasp the idea conveyed better than before and so I will quote again; "Sacrifice and offering such as we were offered, under the law, thou dids't not desire or ask me to offer; but in the place thereof thou hast opened mine ear to listen to and obey thee by SACRIFICING MY WILL, and thus allowing Thy WILL to be done in me upon earth as it is done in heaven. Literal burnt offerings and sin offerings, thou hast not required, (It is not possible that the blood of bullocks and of goats take away sins. Heb. 10:4); then said I, Lo, I come to offer up the true sacrifice spoken of in the volume of the book,

This was a great sacrifice. It required a severe struggle to overcome, *put to death, or slay*, the hostile propensities of the old Adamic nature and will which he possessed, in common with his brethren. That it was a severe struggle, one that made it necessary for him to "SET HIS face like A FLINT," as the prophet has said, may be seen by the language he is represented as uttering in the 11th and 12th verses of this Psalm.

"Lo, I come (in the volume of the book it is written of me) to do thy will, O my God." This is the higher and better sacrifice that he made. It is a sacrifice that "sanctifies".

Our attention is called to Matt. 20:28, as proof that his death upon the cross was sacrifical. But let me ask you to notice the reading more closely, when you will notice he gave his LIFE a ransom for many, not his DEATH.

We are redeemed from all iniquity when our antagonistic wills are offered up, or are "sacrificed", and thus brought into harmony with the WILL OF GOD. Such a sacrificial disposal of our wills is the only act capable of bringing about a proper atonement, or at-one-ment, between God and us, for atonement means at-one-ment, or that we are at one with God in the sense of having slain the enmity that existed before we thus put an end to it by the SACRIFICE.

Is it possible that God's wrath was so great that it took the combined forces of the twelve apostles, together with that of the Messiah to appease it, by sending them all into the world TO DIE SACHIFICAL DEATHS? No but on the contrary, God so loved the world that he sent Jesus, and thru him, the twelve apostles, to appease the WRATH of MAN, and bring man into at-one-ment with himself, or to Reconcile man to Himself; or to persuade MAN to be reconciled to think and act in harmony with Himself. But, continuing, Jesus says "And for their sakes; I SACRIFICE MYSELF, that they also might be SANCTIFIED"—not thru my sacrifical DEATH upon the cross, but "THRU THE TRUTH."

"When his (the Messiah's) soul(or person—for the soul and person are the same individual) shall make an offering (or a sacrifice of his will) for (the suppression and eradication of sin) then he(God) shall see (or recognize and openly acknowledge him as) his seed, (or son; and for his sacrifical acts of obedience to the will of God) he (God) shall prolong his days; (that is confen upon him an immortal nature as a reward.

Paul makes use of a word in Rom. 3:25 that he did not use in either Heb. 10, Cor. nor Titus. It is the word "propitation", in verse 25 alluding to Jesus he says, "whom God hath set forth to be a PROPITATION thru faith in his blood", etc. Now I suppose a great many honest minded people think that the language, "Whom God hath set forth to be a propitation", means, "whom God hath set forth to be slain as a sacrifice." But the word propitation has no such meaning as this. As it is a very important word, I will examine its meaning by referring to the original Greek from which it was derived. All the books in the New Testament except Matthew and Hebrews, were written in the Greek language, hence we are obliged to resort to the Greek to find out the meaning of the terms or words used. The word propitation springs from the Greek word hilasteerion, and its roots, hilaoo and hilaskoo, and its simple and ambiguous meaning is to conciliate to reconcile. This passsage should therefore read, "Whom God hath set forth to be a conciliator or reconciliator." This makes Paul's language here in this passage harmonize with his words in 2 Cor. 5:18-20, where he shows the work of redemption to be that of conciliating or reconciliating the world to God thru the teachings of his ambassadors, Jesus and his apostles; and with his epistle to Titus and Heb rews, where he presents the same doctrine of redemption and at-one-ment through Jesus, the Messiah, who, is the great propitiator whose work was to propitiate MAN, not God, and conciliate or reconciliate mankind to him.

The True Meaning of Some of the Things of Christ.

Introduction.

I'm almost afraid to begin, for I know that I'm on highly debateable ground. So I must ask you to bear with me as well as you can. I'm about to touch on a very sensitive part in fact the very apple of the eye, of the faith of some.

The Atonement. It means an at-one-ment, a reconciliation. But turn up an encyclopoedia, Chambers for instance, and you will find about a score of theories regarding it from the time St. James and St. Paul debated about faith and works until the present. Now let me say at once that true faith is full belief that God sent Christ to show us a more excellent way of life and that if we submit to God and Christ and strive to walk in that more excellent way we shall be saved. False faith is a belief in a particular dogma of the atonement to this effect that Christ suffered for us the penalty of our sins satisfied divine justice thereby and that it is essential to believe this before we can be saved, that in fact if we do not believe this we shall be damned.

The True Meaning of Some of the Things of Christ.

Here are two lines from a well known hymn:

"On Christ, the solid rock I stand:
All other ground is sinking sand."

There are two meanings in which we may take these lines, however, the popular evangelical meaning, and the meaning in which Christ himself would have us take them.

The popular evangelical meaning is pretty much that Christ has done everything and we can do nothing.

"Nothing either great or small,
Nothing, sinner, know,

ERRATA

First page, second column, line 30 from bottom: For the word "no" read "any".

First page, second column, line 20 from bottom, omit comma after the word "sin".

First page, second column, line 19 from bottom, insert a period after the word 'death'. Flesh

First page, second column, line 12 from bottom, insert "to suffer" after the word "need".

First page, second column, line 2 from bottom, insert "the pleasings of" after the word "ourselves".

Second page, first column, line four from top, omit words "the type".

Second page, first column, line six from top, for the word "new" read "true".

Second page, first column, line 31 from top, omit the word "typical".

NOTE:— Neither "type" or "typical" occur once in the whole Bible.

BOOTH.

10

is no offence to
was to counteract
eachings of a mil-
no was speaking in
h of this month.
nd hired two men
to the people as
hall. I feel sure
d to some by our
because I know I
irit of God in the
LISTADELPHIAN"
an exact copy of

a manuscript of
athcart Road, Glas-

n his rhetori-
ether to the point
s to Christ who
r great subsitiute.
od. But there are
ch Christ can be
great substitute.
e, while the other
n is which let us
that Christ died
etitute, suffering in
h the exact amount
d pang of what
would have suffer-
ng punishment for
if we believe this
While if we don't
e will have to suf-
he full penalty our-
is that Christ
substitute in the
issionary lives and
f for the heathen,
ventured amongst
his life, teaching
God's government,
d death leaving us
e should follow in
his steps. And that believing on him we must obey and follow him if we would be saved. And that in this way he gave himself a ransom for many. For the idea is that last of all God sent his son into this heathen world to give us this message of life. And that to give us this message of life aright, his son had

more closely, whe
he gave his LIFE
not his DEATH.

We are redeeme
when our antagon
fered up, or are
thus brought into
WILL OF GOD.
disposal of our wi
capable of bringin
atonement, or at-
God and us, for at
one-ment, or that
God in the sense
enmity that existe
put an end to it by

Is it possible tha
so great that it
forces of the twelv
with that of the
it, by sending then
TO DIE SACHIFIC
but on the contrar
world that he sen
him, the twelve a
the WRATH of M
into at-one-ment
to Reconcile man
persuade MAN
to think and act
Himself. But, con
"And for their sal
MYSELF, that th
SANCTIFIED"—no
fical DEATH upo
"THRU THE TR

"When his (the
person—for the so
the same individua
offering (or a sac
for (the suppressi
of sin) then he(G
cognize and openly
as) his seed, (or
sacrifical acts of obedience to the will of God) he (God) shall prolong his days; (that is confen upon him an immortal nature as a reward.

Paul makes use of a word in Rom. 3:25 that he did not use in either Heb. 10, Cor. nor Titus. It is the word "propitation", in verse 25 al-

way of life and that if we submit to God and Christ and strive to walk in that more excellent way we shall be saved. False faith is a belief in a particular dogma of the atonement to this effect that Christ suffered for us the penalty of our sins satisfied divine justice thereby and that it

Jesus died and paid it all,
Long, long ago."

So some popular evangelic preachers call on Whosoever will to believe this — to believe that Christ paid our legal debt and with this belief as a passport to pass into heaven.

Christ calls on whosoever will also but he carefully points out what the rock really is on which we should stand and what really is the sinking sand. Listen, (Mathew VII 24-27.) "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And every one that hearth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rains descended and floods came and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

There is a terribly wrong notion abroad that God forgives us our debt because Christ has paid it to him. That's not forgiveness at all, at least it is not the kind that Christ teaches. Let us read Mathew xviii 23-35. Note verse 27, "The Lord was moved with compasion and loosed him and forgave him the debt." Forgave him , remitted the debt freely, not that any one paid it to him for him.

Note verse 23, "Shouldest not thou also have had compassion on thy fellow servant even as I had pity on thee?" Suppose that some one had paid to this wicked servant the debt of this fellow servant and thus freed the fellow servant. Could we have called that forgiveness on the part of the wicked servant? No. Yet the popular notion is that God's forgiveness is of that fashion.

It would be easy to forgive after that fashion. Note verse 35. The Lord was now wroth with the wicked servant, and mark you, cancelled his forgiveness, and handed him over till he should pay all that was due unto him, and says Christ "Likewise shall my heavenly father do also unto you if ye from your hearts forgive not every one his brother their trespasses."

Let us look now at the Lord's prayer. Mathew VI. 12-14 and 15"Forgive us our debts as we forgive our debtors." The Lord himself makes a comment on this. He says, "For if ye forgive men their trespasses your heavenly Father will also forgive you." There's the conditions of God's forgiveness. If a man tells me he knows his sins are forgiven through the blood and not on these conditions, I know that he is under a delusion. listen, "If ye forgive not men their trespasses neither will your father forgivey our trespasses." It's the golden rule, "whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the Prophets," says Christ, Mat. VII 12. Christ says again (Mat. VII 2)"With what measure ye meet it shall be measured to you again." That is good or bad as the case may be God will see to it. God is sovereign. He will judge as he sees fit.. As a sovereign he can forgive freely without a substitute if the conditions warrant. And we too ought to remit freely without compensation, if the conditions warrant. Of course one necessary condition of forgiveness is repentance. Christ says, (Luke XVII 4) that if thy bother trespass against thee and turn again to thee saying I repent thou shalt forgive him. Christ even asked God to forgive his enemies on the score of their ignorance."Father, forgive them for they know not what they do."(Lu.23:34). Oh! Christ's sentiment is so different from the sentiment that mercy cannot be met unless justice pays the last farthing. I like Christs teaching. Look at the parable again, (Mat18:23), for asmuch as he had not to pay he was about to be sold off. So he fell down and worshipped and besought for patience, for mark you he intended yet to pay all. That was true repentance. Then the lord of that servant was moved with compassion and loosed him and forgave him his debt. Compassion like that, love like that, is a higher justice is a deeper justice than the surface sort of justice It would have been unjust to have sought a substitute here.

The parable of the Prodigal son is a parallel case, (Lu. XV. 11). When the prodigal became thoroughly repentant when he resolved to throw up his bad life and cast himself on his father even though he be made as one of his father's hired servants. Then when he was yet at a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him. No mention here of any substitute to suffer the penalty of his sin. The father freely forgives, freely, mark you. Now if God cannot forgive us our debts without a substitute to pay our debts to him neither should we be asked to forgive our debtors with out compensation But God asks us to forgive freely because he himself forgives freely. To believe that Christ has paid and done all for us and to press God for our forgiveness on that account is off the mark and is not the conditions of forgiveness at all.

What then is the true meaning of the death of Christ? Why did he die?

In 1895 I wrote the following, which was printed in The Investigator, and gave rise to a discussion therein in which I joined:—

"A Bit of Misunderstanding About the Death of Christ.

Did Christ die for us as a substitute suffering in his soul at his death the exact amount in one concentrated pang of what the whole world would have suffered in its everlasting punishment for its sins? Or,

Did Christ die for us as a missionary amongst savages, God foreseeing that of necessity the only way to raise us on a large scale would be to send his son to sacrifice his life amongst us in instructing us in the rules of righteousness that whosoever, believing of course that Christ was "sent" of God, should give heed to these rules of righteousness would be saved?

That Christ suffered what we should have suffered is nonsense and will not stand the light of pure reason for a moment,

That Christ died as a missionary the while he was delivering God's message to us, is the only reasonable and scriptual aspect of the case. God knew that men left to themselves would become corrupt but he so loved the world that he determined to send his own son to teach men the true way of life. He saw that in so doing his son would be taken by the wild men and killed. Nevertheless he gave , he sacrificed his willing son for us. This was in his thoughts when he tried Abraham about Isaac. And the sacrifices of all the ages foreshadowed this great sacrifice. So Christ came and God bore witness to the message that he came with. Everything to us depends upon how we obey the message Christ delivered Blessed are we in porportion as we obey. The rules of righteousness as taught by Christ are essential in the extreme. Let us listen then to his sermon on the mount and all his other sayings. Let us read and re-read his words carry them in our memories repeat and re-repeat them, and square our lives thereby. It cost the blood of Christ to give those messages of God to us. Believe on the son of God. Believe on the Lord Jesus Christ. Believe—but obey."

When copies of the above were done I wrote out others, varying the words a little, but not the sense, for public and private correspondence. One appeared in the Southern Press here in Glasgow. I despatched another to a private correspondent in the United States, America, and after awhile I received the following letter:

Dear Mr. Brown—

You will perceive by the enclosed that I have taken the liberty to print your MS which you kindly

sent me, I hope it is no offence to you. My object was to counteract the blind guides teachings of a millenial dawn man who was speaking in our city on the 17th of this month. I got 500 printed, and hired two men to distribute them to the people as they entered the hall. I feel sure they will be blessed to some by our heavenly Father, because I know I was led by the spirit of God in the matter. "CHRISTADELPHIAN"

The following is an exact copy of what he printed.

(Abstract from a manuscript of J. J. Brown, 300 Cathcart Road, Glasgow, Scotland.)

"Abruptly from his rhetorical climax and whether to the point or not he points us to Christ who died for us as our great subsitiute. All this is very good. But there are two senses in which Christ can be considered as our great substitute. One is really sense, while the other is nonsense. Which is which let us now judge. One is that Christ died for us as our subetitute, suffering in his soul at his death the exact amount in one concentrated pang of what the whole world would have suffered in its everlasting punishment for its sins. And that if we believe this we go legally free. While if we don't accept this then we will have to suffer or pay again the full penalty ourselves. The other is that Christ died for us as a substitute in the sense in which a missionary lives and dies or gives himself for the heathen, that the son of God ventured amongst us at the cost of his life, teaching us the principles of God's government, and by his life and death leaving us an example that we should follow in his steps. And that believing on him we must obey and follow him if we would be saved. And that in this way he gave himself a ransom for many. For the idea is that last of all God sent his son into this heathen world to give us this message of life. And that to give us this message of life aright, his son had from the sheer necessities of the case to become a missionary martyr. This idea shows us the all essential importance of our giving heed to the message, to the teaching, to the example which cost so much. And since Heaven has thus put forth its utmost effort to raise us we must also put forth our utmost effort to rise.

Whereas the other and more popular idea that Christ has done all for us, that his righteousness is imputed to us and that we have nothing to do but to accept that, is a most dangerous delusion."

So much for that. Perhaps I'm bringing too much of my personal views. But the double repitition of the contrasted ideas may fix them firmer.

We must believe on the Lord Jesus Christ not only that he died for us, but also that he lived for us. Believing this involves the hearing, keeping and obeying of his words and the following of his examples as far as we can even unto a sacrifical death or martyrdom if need be.

If Christ was anything he was consistent in his words and actions.

He advises us to love our enemies to pray for them that despitefully use us and persecute us. So he himself practised what he preached. He gave us not only the precept but the example when on the bitter cross, he prayed, "Father forgive them for they know not what they do." Are we able to follow his example? Its necessity's utmost way of raising fallen men. When all has been tried, then if this fails, nothing will lift. Almost all of Christ's apostles followed Christ this way. That the cup that Christ drank was a cup of misionary martyrdom is seen also from Mat XX 22 and 23. Are ye able, asks Christ, to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They the two disciples, say unto him, we are able. And he saith unto them ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with. Christ's death was an example to us how to behave under similar circumstances. He died for our sins, the "for" there has the force of the word "because" in it. "He died" "because" of our sins. Was wounded "because" of our transgressions, he was bruised because we were wicked enough to kill him. God allowed it for our example and good. The idea that Christ suffered for us, suffered the consequences of our sins, suffered the punishment due to our sins is most incorrect. For, every man, every christian even as well who sins suffers the consequence in himself, sustains a loss more or less in proportion to his sins. But on the other hand,, in proportion as we keep the commandments of Christ, in that proportion we are saved from sin and its consequencies. If ye love me says Christ, (Jno.14:15, 21, 23,24), keep my commandments. He that hath my commandments and keepeth them he it is that loveth me, and he that loveth me shall be loved of my father, and I will love him. And will manifest myself to him. If a man love me he will keep my words, and my father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings and the word which ye hear is not mine, but the fathers which sent me. Again, (Jno.XV 7, 10, 12, 13), "If ye abide in me and my words abide in thee, ye shall ask what ye will, and it shall be done unto you. If ye keep my commandments ye shall abide in my love, even as I have kept my fathers commandment and abide in his love. This is my commandment, that ye love one another as I have loved you. Greater love hath no men than this, that a man lay down his life for his friends. This is the true gospel of the kingdom what the popular theology about Christ's death has well nigh eclipsed. Oh! let us listen to Christ before even St. Paul, or the other apostles, or even before Moses or the prophets, "Hear ye him." Let us look at the transfiguration again, Let us read it, Mat. XVII. 1.8. The core or gist of that is the voice from heaven, "Hear Him". I have heard so many sermons on the transfiguration bolstering up a false theology and overlooking that main point that I attempted the following lines.

Hear Ye Him.

(See the Transfiguration.)

"Hear ye him!"
They were uttered these words from on high.
Gods command voiced aloud from the sky.
To the ends of the earth let it fly
"Hear Him!"
"Hear ye him!"
Lo! Exalted Christ stands on height,
Lo! He shines with a luster of light
Would ye know, would ye do what is right?
"Hear Him!"
"Hear ye him!"
Hark! A voice speaks it out from the cloud,
Hark! For still it re-echoes aloud,
World, Oh world! With the weight of years bowed,
"Hear ye him!"
Here is Moses, Elias is here,
Here the law and the Prophets appear
But my Son Christ my Son, is more near,
"Hear Him!"
"Hear ye him!"
He is high. He is God's belov'd Son,
God with him is well pleased, there are none.
Higher than he among men—no not one,
"Hear Him!"

"Hear ye Him".
For the Father Eternal He knows,
And the life everlasting he shows,
And with infinite love His heart glows,
"Hear Him."
"Hear ye Him"
Midst the conflict of creed and of doubt,
Midst the war of the world and its shout;
Midst the years that are swift running out,
"Hear Him."
"Hear ye Him!"
Voice of God! Loud and deep in the air
Ring out clear and resound ever here:
And be heard far and wide everywhere,
"Hear Him."
"Hear ye Him!"
By authority is this command,
It is forced by necessity's hand
And by love's, Oh my soul, understand,
"Hear Him."

J. J. BROWN.

of mystery throughout the ages, lies in the appreciation of what the separation of the House of Israel from the House of Judah, and the prophecies, promises and covenants concerning each means. The House of Israel consists of the Ten Tribes who revolted after Solomon's death and were assigned to King Jeroboam, and it is to the Ten-tribed Israel who through their years of wanderings before reaching their final destination that the term lost has been prefixed, and during the ages they have been virtually lost to themselves and to their brethren, but with the assurance that they should be found in the last days. The House of Judah, or the Jews proper, were to remain under King Rehoboam. The failure to observe this distinction and keep what concerned each House separate, has resulted in confusion and apparent contradiction, and has formed a basis for scepticism and infidelity, representatives of this class of unbelievers declaring that as the Jews could never verify the promise given to Israel, therefore the Bible must be a myth. With this distinction fixed in your mind the Bible will become to you as a new book tuned to the most exquisite harmony from cover to cover. I shall only speak to-night of things concerning "the House of Israel," and I ask your closest attention to the word Israel wherever it occurs and the group of circumstances attending it. When Jacob, or Israel, called his twelve sons together for his parting blessing, he said it was for the purpose of telling them that which should befall them in the last days (Gen. xlix. 1).

Later, when Balaam pronounced what the Lord saith, he said, "I will advise thee what this people shall do to thy people in the latter days" (Num. xxiv. 14), which in part reads thus: "Behold, there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and Israel shall do valiantly." Still further down the ages Daniel said, "There is a God in heaven that revealeth secrets and maketh known to the King Nebuchadnezzar what shall be in the latter days" (Dan. ii. 28); adding further, "For yet the vision is for many days" (Dan. x. 14); and coming still nearer, when Jesus taught among men, we read (Heb. i. 1, 2), "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"; thus we know that the last days are distinctively the days inclusive between the first and second coming of our Lord and Saviour, Jesus Messiah, and and that we ourselves are among the people directly concerned with the things to be revealed at this specified time.

Again, when Joseph heard of his father's illness, he brought his two children, Ephraim and Manasseh, to their grandfather, Jacob, or Israel, for his blessing upon the lads, and as he aroused himself for the occasion he crossed his hands and laid his right hand upon the head of Ephraim, the younger, and his left hand upon the head of Manasseh. At Joseph's objection to the violation of custom in behalf of the firstborn, his father replied, "I know it, my son, I know it. He [Manasseh] shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations," and he set Ephraim before Manasseh.

Two hundred and thirty-eight years after this blessing of Jacob's, Moses blessed the twelve tribes before his death, and he said of Joseph, the father of these two lads (Deut. xxxiii. 13—17), "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and fulness thereof, and for the goodwill of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim and they are the thousands of Manasseh."

Thus the blessing to Joseph was to be realised in the ten thousands of Ephraim and the thousands of Manasseh, and this brings us to the question to be now considered. What nations upon the earth to-day hold the positions given to Ephraim and Manasseh in prophecy, promise and covenant, and how may we know? for to Joseph and his two sons was given the birthright, and in Jer. xxxi. 9 we read, "I am a father to Israel, and Ephraim is My firstborn."

THE HOUSE OF ISRAEL.

The House of Israel went into the Assyrian captivity 721 B.C., from which they have never returned. During their years of wandering before reaching their final destination many of the most gracious promises of God were given concerning them, and wholly unbeknown to them, the fulfilment of which should take place while they were in exile, and would be found upon them when they should be found in the latter days, and these facts of fulfilment were to prove their identity. In the first place, the prophecy in Gen. xlviii. 19 says that Ephraim shall be the greater nation, confirmed in Deut. in these words, "And He shall make thee the head and not the tail, and thou shalt be above only and thou shalt not be beneath. A nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 11). "The Lord shall bless all the work of thy hand; and thou shalt lend unto many nations, and thou shalt not borrow" (Deut. xxviii. 12). Being the head and not the tail is a guide to look for the after-seed of Jacob or Israel, to be the chief among the nations, and to-day the British nation is the leading power among the nations. To-day the Israel of the House of Joseph is pronounced as "Cosmopolitan in the broadest sense, a race in an unique sense, a people in a special sense, united in the best sense, and strong in every sense."

As a company of nations the kingdom of Great Britain includes Canada, Newfoundland, and Labrador in America, Honduras, Belize, Jamaica and the Bahamas in Central America, Hindustan, Burmah and the Straits in Asia, Australia, Tasmania, New Zealand, Colonies in the Pacific, the lion's share in Africa, Fiji Islands, India with her sixteen distinct nations, etc., etc. England also holds the six greatest

gulfs and bays in the world—Gulfs of Guinea, Oman, Bengal, Mexico, and Baffin and Hudson Bays. She commands nine seas — North, English Channel, Mediterranean, Adriatic, Ionian, Ægian, Persian Gulf, Red Sea, etc., and as to her islands, they are simply innumerable. It has long been her boast that the sun never sets upon her possessions. As to her great wealth in lending to many nations and borrowing from none, a recent report stated that the immense sum of nearly 14,000,000,000 dols. is now owing England from foreign nations; so enormous are her loans that her interests at times exceed thirty to thirty-six millions in a single month, and they cannot find borrowers for their unemployed capital on loan of two per cent.

In the second place we are instructed that this wonderful people will be located as an island people and possessing large colonies. In Isa. xlix. we read, "Listen, O isles, unto Me. Thou art My servant, O Israel, in whom I shall be glorified. In an acceptable time I have heard thee, and in a day of salvation have I helped thee; and I will preserve thee and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves." "Sing unto the Lord a new song, the isles and the inhabitants thereof" (Isa. xlii. 10). "Let them give glory unto the Lord, and declare His praise in the islands" (Isa. xlii. 12). "To the islands will He repay recompence" (Isa. lix. 18). "The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered"; and from the days of Abraham, when the prophetic promise which reads thus—"I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies" (Gen. xxii. 17), was given, until the present, surely no one would attempt making a census.

(To be continued).

Science and Religion.

A British-Israelite's View of Evolution.

By J. J. Brown, M.P.S.

Shall we begin with "In the beginning," or shall we begin with "God"? For there is a great difference. God, being omnipresent spirit in infinite space, had no beginning. While what began "in the beginning" was solid atoms of matter and solid worlds all solidified out of God's own essence (see Gen. i.). So here now in the calm of space this Spirit of God *moved*, with its own fluid-essence, by its own will-energy, and the rigid units of matter began to be and to float in ether, and to vibrate that mode of motion called light. Then as these units of matter massed into worlds, it became possible for the light to be divided from the darkness. All this out of the formless and dark ethereal deep in space was the first day or period of the Creation.

In those six creation periods are some thirty consecutive events, all in strict accord with the findings of science in what is known as the Nebular Hypothesis. There was the second period's condensing of the waters over the whole earth's warm primal crust and the forming of the firmament. There was the third period's upheaval of the dry land and the gathering of the waters into one place. There was the fourth period's progress in reducing the lunar mass to the moon and the solar mass to the sun by the casting off of Venus, Mercury, etc., and in the sufficiently clearing of the air so as that sun, moon, and stars might shine through. Evolution proceeds at or by the will of God. The physical is all for the sake of the spiritual. What time atomic or molecular matter condensed into the condition of a protoplasmic or colloidal basis suitable as a receptacle for the something that should mould it into any organic shape, may have been long before the third period's vegetation. Permitted spontaneous generation and evolution are true enough. Creation is a procreation. Chance and Control struggle together. There was the fifth period's fiat, "Let the waters bring forth abundantly," which was answered with teeming diversified life, of which some took to the air, some to the land. So that the sixth period's fiat, "Let the earth bring forth," etc., was answered to the full with every variety of animated nature astir and astart for the struggle for perfection and persistence.

EARLY HUMAN STRUGGLE.

Prizes are to be won. The great purpose appears. With the creation struggling towards the human type God's interpositions became much more frequent; so that the fiat goes forth—"Let us make man in our image, after our likeness"; that is, in intelligence like to ourselves and in character like to us. From the dust of the earth by the aid of God in evolution there developed one ripe fruit of a superior man, whom God takes particular care of and makes an especial provision for. God places him in the garden of Eden. Here now comes in God's eugenics. Eugenics is one of our latest-born sciences, and has a great practical future before it. But God's constant cultivation is ever necessary. His interposition in Adam's birth was very special, no doubt, as it was in Isaac's birth and in Christ's birth. A creation of life is a generating of life. The offspring goes off differentiating more or less from the parent. God does not make the humanity of our slums the degraded specimens they are. They make themselves so by persistence in pernicious habits. So likewise animals. Necessity thus divides the responsibility among the free wills. "Behold, the man *is become* as one of us to know good and evil." Herein lies the cause and course of evolution.

GOD'S EUGENICS.

However, God made a covenant with Adam and placed him in Eden to separate him from the inferior, palæozoic, or prehistoric men, as later on He made a covenant with the whole House of Israel and placed them in Canaan to separate them from the heathen or Gentiles. That was God's eugenics. But both the Adamite and the Israelite broke God's covenant. The Adamite was driven out of his Eden and the Israelite out of his Canaan. The Adamite breaks into two branches—that of the Adamite proper and that of Cain. So also the Israelite breaks into two branches

—that of the Israelite proper and that of the Jew. Cain, after killing his brother, went into the land of Nod, getting his wife from thence, and also amongst whose inferior races no doubt his progeny intermarried. The Lord set a mark upon Cain. A fugitive and a vagabond he was to be. Lamech, the seventh from Adam in the line of Cain, was an arch-murderer on his own showing; while Enoch, the seventh from Adam in the proper line, walked with God. That much for heredity. But note the parallel here. The Jew, after killing the Christ, becomes a fugitive also. The Lord also has set a mark upon the Jew. "The show of their countenance" (their physiognomy) "doth witness against them" (Isa. iii. 9). They cannot be hid. While of the proper Israel, the descendants of the other ten or more tribes, identified in Great Britain and America of to-day, "as many as have received Christ to them gives He power to become the sons of God" (John i. 12). Long may Christian principle be our highest standard, that we may ever be the blessing to the world and the salt of the earth. God will always find a remnant thereby to fulfil His purpose. May it be ours to do the will of God. The race of Cain retrograded and intermingled with lower races. The line of Seth, who took the place of righteous Abel, passes through Enos, when it says, "Began men to call upon the name of the Lord," and through Enoch, who walked with God and was translated, and whose son, Methuselah, inherits the highest longevity, proof of the good living of his progenitors. Methuselah's grandson was Noah, who was not only thus "perfect in his generations," but was also a "just man." But now apart from Noah, the wickedness of the world became great. The sons of God, the superior and more righteous race, intermarried with the daughters of men, the inferior and more evil race. "God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth." And it became ripe for destruction, as it will become again some day. But the best are saved out of it. God's eugenics and election see to that. The Bible is strong on natural selection and the survival of the fittest. It is the core of Christ's philosophy and science. What is the parable of the sower but evolution or growth under variety of environment and chance circumstance? What is the parable of the tares but the growing together of superior and inferior seed, to be separated at the harvest? What is the parable of the draw-net but the selection of the fittest and best? Noah and his family, the best fruits of that old world, were chosen; God saved them and drowned the others. No Eden or Canaan would have suited under the circumstances. A flood was fittest. Noah, the crown of that old world evolution, is carried or brought forward to multiply and replenish the earth and to evolve anew. We consider a special creation a special evolution, and a special evolution a special creation. They amount to the same in the long run. Evolution is a name for long or short processes and their results. Its causes are many. The shallow see but its surface factors. Its essential factors lie deep. The Bible is strong on evolution. God has done, is doing, and will do His best. A greater flood will be necessary some day—a flood of fire. It is provided for in the mechanism of the cosmos. The planets will fall into the sun and the elements will melt with fervent heat; while they who have accepted Christ's call to eternal life will be caught up to meet their Lord in the air—in the ether tracts; and so shall they ever be with the Lord. This is God's way of evolution and of the survival of the fittest.

MANKIND'S UPS AND DOWNS.

After the flood note the steady decrease of the longevity of the patriarchs. Retrogression is found in evolution as well as progression. See in the Great Pyramid the true view of evolution. The very entrance passage is first a descending one, and this passage continues to descend down past the lower end of the ascending passage and still downwards on into the indefinite depths of the subterranean pit, showing that after the flood man left to himself tends downwards unless God interpose. God's interposition here is evidently the main factor in evolution. A little way down the slope we see an ascending passage which at the rate of an inch to a year begins when the Israelites left Egypt, and ascends at the same rate to where the sevenfold greater ascending passage of the grand gallery of the Christian dispensation begins with the life and death of Christ, where is the remarkable imagery of his burst tomb. Thereafter the grand gallery continues still to ascend at the rate of an inch to a year till the end of this age is reached, and then the ante-chamber, and then the king's chamber. But after the imagery of the life and death of Christ we see the Jew and other such-like who will not follow the law of Christ, but a lesser law, stepping down to the dead level of the queen's chamber. While many, many who will not be lifted by the way of Moses and the prophets nor by the way of the well—up that narrow shaft where is the grotto of Hades and the riven tomb with the stone rolled away—must continue on in the downward passage to destruction. This is the true view of evolution. God chooses Abraham—elects or selects, if you like—both because of what he is by heredity and by force of character. Isaac is evolved by special creation, if you like the phrase. Jacob also is selected or succeeds because his is the stronger character—that which has power with God and with man and prevails. See the significance of Jacob's vision at Bethel. Gone forth for his fortune and alone on the Chaldean plain, under the midnight sky, and pillowed on that stone of destiny on which our kings are crowned, he beholds ladder-like steps or stairs ascending from earth to heaven, on which angels come and go, and God Himself above it. He is about to be the father of many tribes and nations, in whom will all families of the earth be blessed; and what he sees is the upward evolution of his race as it steps ever higher and higher up in the kingdom of God. What he sees is really a symbol similar to the awfully sublime ascending passage in the Great Pyramid.

THE MISSING TEN TRIBES.

The sons of Israel appear. What variety of grit amongst them! Joseph and Benjamin, sons of the true wife Rachel, are of special import. Joseph, the man of principle, inherits the birthright-blessing. His two sons, Ephraim and Manasseh, were to become a multitude of nations in the earth under the dispensation of the Cross. They are Great Britain and

America of to-day. The part that Benjamin had to play was unique. Allied with Judah till the time of Christ, Benjamin received the Christ. Judah rejected Him. Paul and all Christ's apostles were of Benjamin, except Judas. Benjamin was the first to carry the gospel to the other tribes scattered abroad and to the Gentiles. Benjamin is not with the Jews to-day; they are with us. Christ warned them to flee—"Let them which be in Judæa flee into the mountains." Isaiah warned them—"O, ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem." The Jews to-day declare that their brethren of the other tribes are not amongst them, except a few of Levi. In the sixth seal of the Revelation an equal number of all the tribes of Israel are specially sealed. Why speak about the return of the Jews? Why not speak about the return of all Israel? The Jews are still in unbelief. The people of the other tribes must be numerous—must be a company of nations. They are not heathen. They must be Semitic. They must in fact be Christian, carrying the gospel through the world. They must be multiplying fast, filling the wastes of the world. In fact, Britain and America of to-day bear all the marks which lost Israel was to bear according to the major and minor prophets.

Let us turn aside with Moses and see this great sight. "Behold, the bush burned with fire, and the bush was not consumed!" That bush represents the whole House of Israel. Bible history is unique and sublime in that it gives not only the secondary or seeming causes of events, but the primary or deep secret spiritual mainsprings of events. Most intensely interesting is its story of the whole House of Israel in Egypt, and in the wilderness under Moses, and in Canaan under Joshua, and under the Judges, and under David and Solomon. After Solomon the whole House of Israel splits asunder into two separate kingdoms, and henceforth Scripture history breaks into the two parallel lines of the Kings of Judah and the Kings of Israel. Thenceforth the distinction betwixt Judah or the Jews, and Israel or the other tribes, is an indispensable key to the true understanding of prophecy and history. The Jews were carried captive from Jerusalem to Babylon, and after seventy years came back from Babylon to Jerusalem. Then when Christ the Messiah came they rejected Him. Thereafter at the destruction of Jerusalem by the Romans the Jews were scattered among the nations, and are so still—a standing proof to the verity of God's particular declarations against them. But as for the Israel of the other tribes, their lot and destiny were altogether different. After nine dynasties of kings they were carried captive from Samaria to Assyria or Media B.C. 720, and they never returned. The Apocrypha speaks of them there. Josephus speaks of them there. (But see 2 Kings xvii., and 1 Chron. v. 26). Herodotus mentions the Sacæ there. Others the Sakai, Saka-suni, etc., which in their westward march became the Saxones of the Romans, and later the Anglo-Saxons. We now see we are Isaac's sons.

THE HISTORICAL LINK.

In fact, historians trace British ancestry back to Media, B.C. 720, as our cradle, and can get no further. Note that first the tribes of Gad and Reuben and half the tribe of Manasseh, which dwelt on the east of Jordan, were carried captive before the others on the west side of Jordan. These Gadites or Manasseh-Gadites (for Reuben was not to excel) were found as the Getæ and Massagetæ of Herodotus. Cyrus was killed in battle by the Massagetæ. The Getæ were found in Thrace on their westward march by Xerxes. Later on, what were the Gads or Getæ but the Goths, who with the Saxons overturned Old Rome? "Westwards the course of empire takes its way," said the poet. The burden of the prophets is God's agony in the redeeming of Israel (see Hosea). He sifted Israel through the sieve of Europe (see Amos ix. 9). He made a new testament or covenant with them; the old testament or covenant they broke. The old vine is become the new vine in Christ, enriched with Gentile grafts. See God's eugenics again. Israel, chosen from the elder races to the firstborn's birthright, God places first in Palestine, the hub of the wheel of the three continents—Europe, Asia, Africa. Later, God tells David (2 Sam. vii. 10), "I will appoint a place for My people Israel, and will plant them." That "appointed place" was Britain, on the edge of the old hemisphere, in a commanding position as to the new hemisphere. Yet God's first idea will not be frustrated. Palestine will yet become the hub of the wheel of our federated empire—federated, too, with America and also with the Jews. With all its faults the British flag is the best on the globe. Are not the ethics of Christ our highest standard? Let us each and all ever aim at the sublime heights of Christ. Christ's uplifting influence and example is the mightiest factor in upward evolution. Stupendous glories are yet to be reached by it both in the visible and in the invisible worlds.—*Glasgow Weekly Herald*, Dec. 13th, 1913.

British-Israel National Union.

WE beg to acknowledge with thanks the following donations to the Van and Lecture Fund:—Mrs. J. Le Mare, 5/-; Mr. F. Bailey, 1/-; G. G., 2/6; Rev. Leonard Hills, 10/6; Mr. T. Dixon, 3/-; Miss Evans (per R. Banks and Son), 16/-; Mr. R. Tarrant (per Mr. R. Banks), £1 5s.; Mrs. Relph, £1; Mr. J. Whitehead, 5/-; Mr. J. T. Towning, 2/6; Mr. J. Irvine, 2/6; Mr. J. Kemp, 2/6; Mr. J. Tindale, 2/-; and Wallasey Association Capitation Grant, 3/6.

We shall be glad to receive further sums to keep the work going. DANIEL PARKER, *Organising Secretary*.

Hove-Edge, Lightcliffe.

BLOATED ARMAMENTS.—The following table gives the amount of money being spent on armaments by the seven principal European Powers:—Great Britain, £73,000,000; France, £56,000,000; Germany, £68,000,000; Austria-Hungary, £21,000,000; Russia, £61,000,000; Italy, £23,000,000; Spain, £10,000,000.

THE name of Mr. C. D. Hawley appears in the list of successful candidates in the recent final examination of The Royal Institute of British Architects, qualifying for candidature as Associate.

THE Annual Subscription (including postage) for one year to the BANNER OF ISRAEL is 7s. For a Postal Order sent in advance to the publishers, R. Banks & Son, Racquet Court, Fleet Street, a copy will be sent to any part of the world regularly every Tuesday.

THE BANNER OF ISRAEL may be had in Monthly Parts, bound in cover, for 6d. Best form for foreign postage.

PRICE ONE PENNY.

Reprinted from "The Northern British-Israel Review."

Fulfilment of Prophecy in our Day

By J. J. BROWN

GLASGOW:
Printed & Published by FRASER, ASHER & CO., LTD., 164 Howard Street, Glasgow, for THE NORTHERN BRITISH-ISRAEL COUNCIL.
LONDON:
R. BANKS & SON, Racquet Court, Fleet Street, E.C.

WORKS BY COLONEL GARNIER,
Author of "The Great Pyramid," "The Worship of the Dead," &c

Price Threepence.

Israel in Britain

A concise statement of the Scriptural and Historical Evidences of the Identity of the British race with the Ten Tribes of Israel.

OPINIONS OF THE PRESS.

"It is worth the study of all who believe in the accuracy of Biblical Statements; and to many the author's research and ingenious yet convincing deductions from the words of Holy Writ will be something of a revelation."—*United Service Magazine.*

"He states the arguments Scriptural and Historical, rejecting doubtful statements and theories, and presenting the case with a point and skill that merit the serious attention of all impartial people. The author treats his subject in a scholarly manner, and readers will admit that he has put the whole question on a higher plane than it has hitherto generally occupied."—*Aberdeen Free Press.*

Price Sixpence.

The Future of Britain

A Review of the Prophecies of Scripture foretelling the Great Troubles through which British Israel must pass in the immediate future, previous to their ultimate triumph and restoration to the land of their fathers.

Just Published. Price Twopence.

IMPORTANT TO BELIEVERS IN PROPHECY.

The Balkan War

AND THE END OF THE TIMES OF THE GENTILES.

As the preparation for the restoration of the Jews to The Holy Land and the re-establishment of the Jewish Kingdom.

LONDON:
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

FULFILMENT OF PROPHECY IN OUR DAY

By J. J. Brown.

[Note.—The following distinctly interesting remarks are taken from "The Glasgow Weekly Herald" of May 25th, 1907, and are certainly worth reproducing at this time.]

"IN my day I have waited and watched for predicted eclipses of sun and moon, for planet transits, for the coming of comets, for meteor showers, for summer and winter, for day and for night. But none such have ever struck me with the awe and interest that the events have done which have come to pass by the decrees and in the providence of God as crises at the close of predetermined periods. For the former is but an affair on the surface of things, while the latter is a movement deep down in the depths of Deity.

"The passing of 1866-70, amid the shouts for Garibaldi and the roar of the Franco-Prussian war, was a startling time indeed. Victor Emmanuel, over a unified Italy, entered the city of Rome; and the Pope, newly crowned with the blasphemous crown of infallibility, fell from the temporal power and became a subject of the secular. For the downfall of the papacy was due. Papal power rose by stages gradually, and was destined, after the lapse of 1260 years, to pass away by stages gradually. Particularly, however, about 606-10 A.D. the 'dragon' of pagan Rome, as represented by the Emperor Phocas, gave to the 'beast' of papal Rome, 'his power and his seat and great authority.' (See Rev. xiii. 2 and 5.) 'And power was given unto him to continue forty and two months.' Now 42 months give 1260 days. This is the 'time, times and a half' measuring rod of Dan. xii. 7 and 11. For a 'time' is a Jewish period of 360. And one time, two times and a half time equal 1260. And these are seen to be year-days. And measuring with this measuring rod of 1260 years from 606-10 A.D., when the papal

'abomination that maketh desolate' was 'set up,' we are brought to 1866-70 A.D., when the papal 'Horn' of the seventh chapter of Daniel was actually brought down. This is now a fact eternally engraven on the pages of prophecy and history, and is intensely interesting. Even Sir Isaac Newton forecasts these years from Revelation as the fall of the papacy. The fulfilment thereof in fate is much more wonderful than any phenomena in physics. Then there was the passing of 1882. In the years near approaching it the believers in the British being of the Ten Lost Tribes of Israel were in a pause of expectation. For the Astronomer-Royal, Professor Piazzi Smyth, had proved that the Great Egyptian Pyramid embodied in its descending and ascending passages a summary of the outstanding features in the history of mankind, and pourtrayed the rise of some and the fall of some, and pointed out prominent dates, and that the next future one in particular was 1882 and its approaches. Besides this, the Mohammedan power, that other 'abomination that maketh desolate,' was 'set up' particularly in 622 A.D., the year it began its own lunar era. And the 'time, times and a half' measuring rod of 1260 years from then gave also 1882. So, as the time drew nigh, and the Russo-Turkish war resounded, and the British fleet stood at the Bosphorus, and Beaconfield, the British Christian Jew, at the Berlin Congress beat back Russia from Constantinople, and with the Cyprus Convention gave us the protectorate of the Near East, the British-Israel hopes ran high. But the Gladstone Government came into power, protesting, with Mr Bright and the peace party pledged to peace at all hazards. And when 1882 dawned it seemed as if the tide had turned the other way. But no. Egypt, in which was the Pyramid, demanded attention. And in spite of the resignation of Mr Bright, and the refusal of the French to join us, Gladstone had to fall in with fate, and Alexandria was bombarded. Reluctantly, into the Land of the Pyramid was Gladstone dragged; and with the battle of Tel-el-Kebir Mohammedan Egypt came under the

power of Christian British-Israel actually in 1882. And although Europe strongly protested and Gladstone tried to scuttle out, yet it has been our lot to sink deeper and deeper into Egypt even up to the Soudan. And now since the Boer war the Cape to Cairo railway looms up largely before us. But recently, too, our Liberal Government, firmly fixed in Egypt, held with a tight grip the Sinai peninsula even to the borders of the Promised Land, defying the Turk, while Europe acquiesced. So the Mohammedan 'Horn' of the eighth chapter of Daniel is being brought low. The 2300 year-days there mentioned when 'the sanctuary' would begin to 'be cleansed' was fully up in 1906, as H. Grattan Guinness over twenty years ago so well pointed out in his 'Light for the Last Days.' Who did not watch for 1906? Japan by then, backed by Britain, had broken the sword of Russia. And now there stands an open door before us, into which we shall enter when the 'Times of the Gentiles' are fully fulfilled. (See Luke xxi. 24.) 'Open ye the gates that the righteous nation which keepeth the truth may enter in!' (Isaiah xxvi. 2). There was the passing, too, of 1897. Many sections of Christianity looked forward to it. I noted that the Christadelphians were in a fever of expectation. For they had foreseen, and had actually seen, 1867 as the terminus of the 'time, times and a half,' or 1260 years, of Daniel xii. And so they had settled 1897 as the terminus of the 1290 years thereof. And, of course, they conclude 1942 as the terminus of the 1335 years there also. All the wise who understand were on the alert for 1897. For it was in 637 A.D. that the flood of Mohammedan conquest reached Jerusalem and cleared the site of Solomon's Temple, on which afterwards rose the mosque of Omar. And '1260' from then gave 1897. And H. Grattan Guinness had written thus:—This 'termination is still eleven years distant, 1897. What is it likely to witness? Some more final and fatal fall of Ottoman power? Or some more distinct stage of Jewish restoration? Or both? Time will declare.' So time did declare.

1897 came, and with it, no mean event. The Jews, whose power had been scattered since their dispersion, began to nucleate, and suddenly they assumed a body politic. And by their Zionist movement, whose object was ' Palestine for the Jews under a guarantee of the Great Powers,' they held their first congress or Parliament at Basle, in Switzerland, in 1897. They are now organised to treat as a nation with nations. And at their seventh congress recently had from their brethren, the British, an offer before them for consideration of Uganda as a Jewish territory under British Suzerainty. The result was remarkable. They were split into two parties by falling upon this stone kingdom of Christian Britain. One party would agree to be allied with us thus; the other would not. So the matter stands at present. But there is a resurrection shaking of the bones of the whole House of Israel. And the crisis year is not far distant, when they shall be ' one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all.'' (See Ezekiel xxxvii.) What now are the other years of crises yet to come to pass? Will the 1260, 1290, and 1335 of Dan. xii. correspond respectively with 1867 (Papal), 1897, and 1942? or with 1882 (Mahommedan), 1912, and 1957? In all probability both. For, note that the ' 1260 ' measuring rod applied from the time of the destruction of Jerusalem by Titus, when the Pagan abomination made desolate, brings us to the time of Wycliffe, the morning star of the Reformation, &c., which is suggestive of the wide range of stages over which it may be applied.

'' That vast arch-prophetic period of 2520 years, which spans the seven times of Gentile ascendancy over Israel and Judah, had its beginning, not in one set year, consequently cannot have its ending in one set year. For as the fall of Israel and Judah, and the rise of the Gentiles over them, was in gradual stages, ranging from about B.C. 747 to B.C. 587, so the fall of

the Gentiles and the rise of Israel and Judah over them should be in gradual stages also, ranging from about 1774 A.D. to 1935 A.D. But as there were special years of crises in the beginning thereof, so there are corresponding special years of crises in the ending thereof. And in the light of Christian-British-Israelism this appears most magnificent. Measuring 2520 years from the (B.C. 738) partial, and the (B.C. 720) main, and the (B.C. 676) complete deportation of the ten tribes of Israel, we reach A.D. 1782, 1800, and 1844 respectively, in which the stone of Britain (see Dan., second chapter) rose by degrees in becoming in the favour of God a great mountain or empire to fill the whole earth. But the fulness of the times are not yet come. Measuring 2520 years from the overthrow of Judah and Jerusalem in B.C. 606-4, 598, and 587, we get respectively A.D. 1915-17, 1923, and 1934. This is an era rather of about twenty years than of three set dates. It began with the rise of Nebuchadnezzar at Babylon and ended with the destruction of Jerusalem and the Temple in the time of Zedekiah. What shall be its corresponding reverse events in the above years about to be? Time will tell. 1934 is also indicated most emphatically in the great Pyramid. For from the 1882 point onwards there is narrowest passage of 53 inches or years, which leads advancing humanity right on into the King's ante-chamber. 1957 brings us vertically under the red granite leaf. And there are further spaces and further times which whosoever cares to do so may read.

'' Now, with those who see in the fulness of the times the world-wide Kingdom of Christ only, I also do greatly rejoice. For in Christ, the true, spiritual seed of Abraham, shall all families of the earth be blessed. But the restoration of the literal tribes of Israel is a destiny unconditional and yet still conditional, and that in this way. As God would always find a man of the House of David to sit on David's throne, so He will always find a righteous ' remnant ' of each of the tribes of Israel to fulfil His purposes. The unrighteous king or ' rem-

nant ' God will judge. The righteous king or ' remnant ' God will bless and multiply. ' Think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.' (See Matt. iii. 9.) Thus the promises are unconditional and yet conditional.

" And to those who see in the fulness of the times the restoration of the ' Jews ' only (who are but two tribes, that of Judah and Levi only), I ask, what about the other Ten Tribes of Israel? The major and minor prophets predicted the destiny of Judah or the Jews, which has been fulfilled to the letter. They also predicted the destiny of Israel of the Ten Tribes, which was a very different one from that of the Jews of the two tribes. Has that destiny not to be fulfilled to the letter likewise? Yes. And it has been fulfilled in the British. And it is an immovable fact that the profane historian (Sharon Turner, for instance) traces our Anglo-Saxon ancestors back through Europe to their cradle in Assyria, and finds them there at B.C. 720 and can go no further, while the sacred historian in the Bible, bringing forward the Israelites divided into the two peoples, that of the kingdom of Judah or the Jews, and that of the kingdom of Ten-tribed Israel, finds the latter carried captive by Shalmaneser (II. Kings xvii.) to the above very cradle in Assyria at that very time, B.C. 720. This is but one identity out of hundreds. We want the whole house of Israel. If we narrow our views to the restoration of the Jews only, we shut our eyes to the grand comprehensive scheme of Providence, and have but two-twelfths of an argument for the Bible. In the discovery of Ten-Tribed Israel in Britain and America, we have the other ten-twelfths of the argument for the Bible and a scheme of Providence commensurate with our planet.

" One word more as a caution and as a warning note. It was because of our sins and iniquities that the ' seven times ' of punishment passed over us. Let us be humble and willing to follow Him in all things, Who has redeemed Israel by showing us the way and bringing us back to God. Great is our responsibility. Let us see to our duty individually. For, after all, the scheme above has only got to do with the providence of God over nations and individuals in this temporal earth. The eternal states of each and all is quite another thing in the infinite and in the eternal Kingdom of God."

APPENDIX.

The foregoing paper, written in 1907, forecast 1912 as the next crisis year. Now 1912 has fulfilled itself to the full. Mohammedanism began its era in 622 A.D. Its 1260 year-days were up in 1882 as shown. Now its 1290 year-days are completed unmistakably in 1912. For, in Daniel xii. 11 we read, " From the time that the abomination that maketh desolate shall be set up there shall be " 1290 year-days. 622 added to 1290 give 1912. While events in Turkey in 1912 speak for themselves.

Prophetic events may be wrought out on the line of Papal events also. But as Mohammedanism was largely God's judgments on both the Roman and Greek apostasies its index must be largely synchronous with both the Romish and the Greek Church. Besides there is the large index over all of the Times of the Gentiles and of Israel.

The foregoing paper ranges from 1867 to 1957. How beautifully the " Grand Gallery " of the Great Pyramid corroborates fulfilled prophecy to 1912 so far! Its three measures from north to south wall, on account of either going *over*, or *through*, or *up the front of* the great " step " give approximately 1875, 1882, and 1911 inches. Now the south or terminal wall leans over at the top, not 7 inches, but *21 inches* from the perpendicular. The Edgars, in their " Great Pyramid Passages " at paragraph 107, say, " It has seven overlappings, each of which projects about three inches. The topmost overlap near the roof, therefore, projects about twenty-one inches beyond the base of the wall." Back from 1875, then, about 21 inches or years give us the Crimean War of 1854-6, while some 40 inches

or years further back again bring us to Waterloo, 1815, on the very edge of the great "step." These facts are of immense significance. After Waterloo the next great European war was the Crimean, and it was directly under the beginning of the overlappings of the impending wall. From then on to 1875, the first terminus, I need not enumerate events, amongst which we had the Papal downfall of 1866-70. 1875 itself began that restlessness in the Balkans which led to the second Russo-Turkish war, the Berlin Congress, and the liberation of some four Balkan states from the *Euphrates* to slay yet perhaps the third part of men (Rev. ix. 14, 15), and culminated in the British occupation of Egypt in 1882, the second terminus. Towards the end of the third terminus, 1911, we have had the Russo-Japanese war, Bulgarian independence, Austrian annexation of Bosnia, the Morocco trouble, the war in Tripoli—and now the Turkish catastrophe of 1912. So the march of events are more in a threefold line than in single file. What of the future? Are we on the threshold of *Armageddon?* 2520 years back from 1912 brings us to Megiddo in B.C. 609, when Josiah fell before Pharaoh-nechoh and Jerusalem became tributary to Egypt. Shall the people of the saints of the Most High now take the kingdom and pass on into the ante-chamber of the King's Chamber? And shall the nations that know not, and obey not, God fall down, down, deeper and deeper into the subterranean pit of destruction? For the Pyramid descending passage to the "pit" is approximately synchronous in a way with the ascending passages to the King's Chamber. In conclusion, we have passed the "1260" in 1882. We have arrived at the "1290" in 1912. Blessed is he that waiteth and cometh to the "1335" in 1957. (Dan. xii. 12.)

300 Cathcart Road, Glasgow,
17th Nov., 1912.

WILL SHORTLY BE PUBLISHED.

BIBLICAL PEOPLES RECOGNISED IN MODERN NATIONS.

By M. J.

A book for the times, setting forth views which should be interesting to all who believe the Holy Scriptures, to all true patriots, and to those who are longing to see the good time when peace and righteousness shall prevail in all the earth.

PRICE 2/ NET; POST FREE 2/3.

FROM THE PUBLISHERS:

Fraser, Asher & Co., Ltd.,
164 HOWARD STREET, GLASGOW.

PUBLICATIONS OF THE

Northern British-Israel Council

The Northern British-Israel Review. An Illustrated Quarterly of 80 pages, with an average of twelve full page pictures on beautiful art paper. Articles of exceptional value by all the best Identity writers, touching upon Archæology, History, Genealogy, and kindred subjects. The following are among some of the Illustrations published in the *Review.* The Patriarch's Tombs at the Cave of Machpelah. These are of such unique value that the *Quarterly Statement* of The Palestine Exploration Fund have reproduced them. The Hebrew Grave Stones from the Crimea. Mithraic Tablets, &c., &c. Price 6d, by post 8d. 2/6 per annum.

The City of Jerusalem. Its Topography, Temples, Transformation, and Triumph. By Rev. J. ANDERSON WATT, F.R.G.S. Price 2d by post 2½d.

Facts and Phases of the Israel Empire. By Rev. J. ANDERSON WATT, F.R.G.S. Price 1d, by post 1½d.

Ye Are My Witnesses. By R. S. W. BAIRD. Price 2d. With Author's portrait.

Some Results of the General Acceptance of British-Israel Truth. By THEODORE S. HILL. Price 1d, by post 1½d. With Author's portrait.

Fulfilment of Prophecy in Our Day. By J. J. BROWN. Price 1d, by post 1½d.

British and Jewish Fraternity. By Rev. Elieser Bassin, C.M. and Ph.B. Third Edition. Price 1d.

For Sale by M. GRAHAM COLTART, Selma, Kilmacolm, Scotland.

The Northern British-Israel Council.

1893 - 1913.

Patron.

THE RIGHT HON. THE EARL OF DYSART.

Hon. Vice-Presidents.

REV. MARCUS S. BERGMANN, Essex.
REV. ALEXANDER BORLAND, Larkhall.
REV. D. CAMERON, Cleland.
REV. PHILIP CARLYON, M.A., Falmouth.
REV. J. IDRISYN JONES, Cardiff.
REV. J. NELSON MACDONALD, Rutherglen.
REV. JOHN F. MILLER, M.A., Millerston.
REV. W. M. H. MILNER, M.A., F.R.G.S. (Oxonian).
REV. COMMANDER L. G. A. ROBERTS, R.N., Bicester.
REV. J. ANDERSON WATT, M.A., F.R.G.S., Glasgow.
REV. JOHN M. WEBSTER, M.A., Row.
REV. E. J. WEMYSS-WHITTAKER, Bath.
REV. GEORGE SIMPSON YUILLE, B.D., Rutherglen.
BARR, CAPTAIN ROBERT, Glasgow.
BELL, JAMES, ESQ., Glasgow.
BELL, ARTHUR, ESQ., Langholm.
BELL, GEORGE A., ESQ., Bearsden.
BOST, TIMOTHY, ESQ., Glasgow.
FIELDEN, J. LEYLAND, ESQ., Sussex.
KELLIE, BAILIE R. M., Kilmarnock.
KING, JOHN, ESQ., J.P., Glasgow.
LARKE, A. J., ESQ., J.P., Prestwick.
MACKENZIE, LANDSEER, ESQ., Bournemouth.
ONSLOW, DOUGLAS A., ESQ., J.P., A.K.C., A.M.I.C.E., Putney.
ROLLAND, WILLIAM, ESQ., Paisley.
RULE, ROBERT, ESQ., Glasgow.
SPENCE, WILLIAM, ESQ., Peterhead.
WATSON, JAMES, ESQ., Peebles.

Committee.

ALEXANDER, ALEXANDER, Cambuslang.
ALLAN, JOHN R., Edinburgh.
ALSTON, WILLIAM M., C.E., Glasgow.
BAIRD, R. S. W., Glasgow.
BARR, JOHN, Glasgow.
COLTART, M. GRAHAM, Kilmacolm.
CROW, THOMAS, Glasgow.
CURRIE, JOHN, Glasgow.
GAVIN, JOHN, Edinburgh.
JOHNSTON, JOHN G., Govan.
KERR, THOMAS, Glasgow.
LAWSON, ROBERT, Edinburgh.
LINDSAY, W., Stirling.
MACPHEE, DR. ANGUS, M.D., Kelvinside.
MITCHELL, LEWIS A., Rutherglen.
MUIR, DR. J STEEL, M.B., Possilpark.
MUNSIE, ROBERT G., Glasgow.
SIMPSON, JAMES, Edinburgh.
SWEET, ALEXANDER, Cathcart.
THOM, ALEXANDER, Whiteinch.
TODD, JOHN S., Shawlands.
WALLACE, D. W., Edinburgh.
WATT, REV. J. ANDERSON, F.R.G.S., Dennistoun.

Hon. Secretary.

M. GRAHAM COLTART, "Selma," Kilmacolm, Renfrewshire.

Hon. Treasurer.

R. S W. BAIRD, 34 West George Street, Glasgow.